

Archaeological Survey of Mysore

EXCAVATION AT CHANDRAVALLI

(MYSORE STATE)

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of the Mysore Archæological Department
for the year 1929



BANGALORE

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Note to the Excavation Supplement

This supplement contains pages 1 to 32 and plates 1 to 17 of the report on the excavation work carried out at Chandravalli. In the next instalment it is hoped to publish notes on excavations 37 to 40 and the catalogue of finds with about two dozen illustrative plates. The third and last instalment is expected to state the conclusions formed as a result of the research. A title form with the list of contents will be issued with the last instalment so that the whole work may be bound together as a separate volume of the Mysore Archaeological series.

UNIVERSITY OF MYSORE, }
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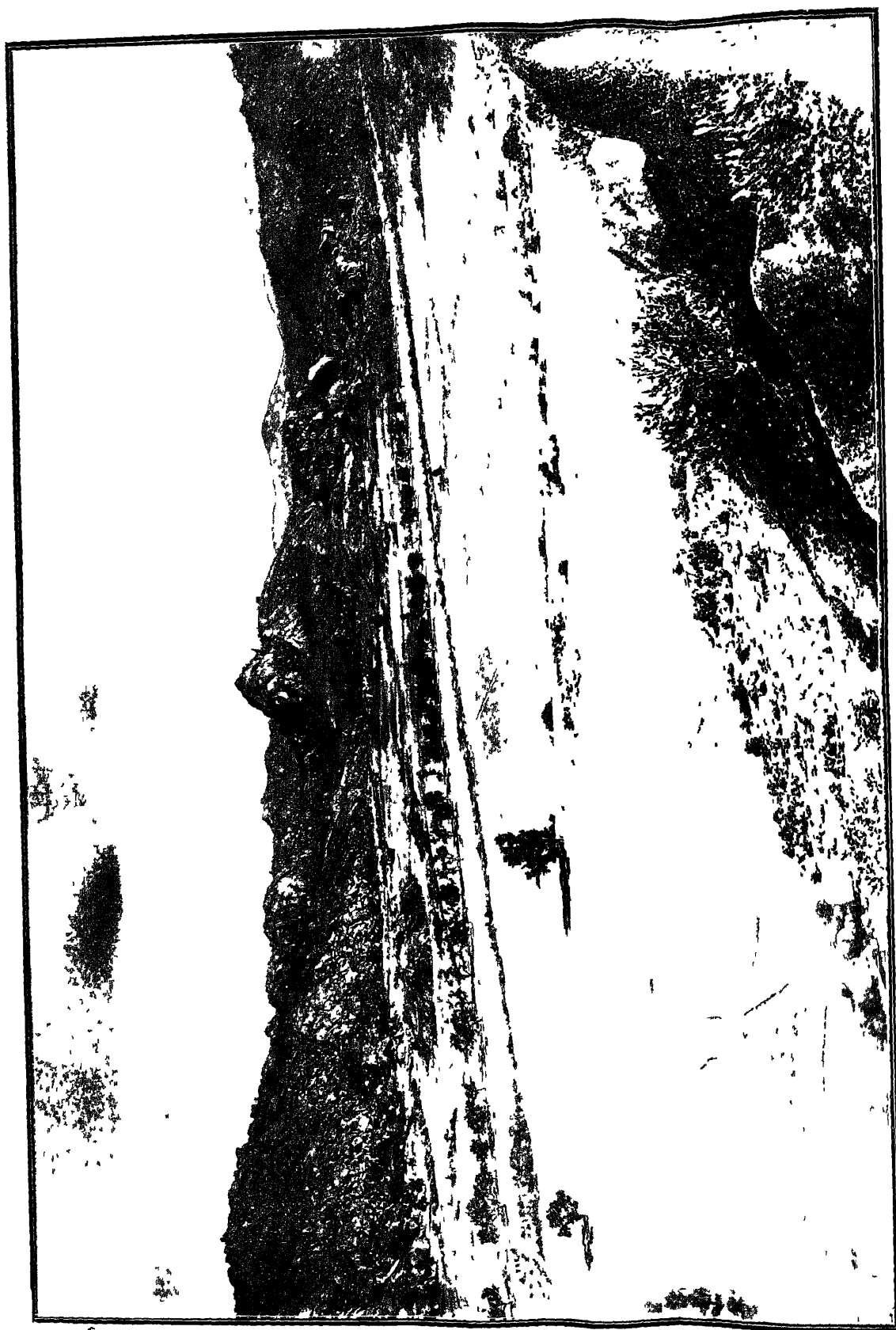
ARCHAEOLOGICAL SURVEY OF MYSORE.

EXCAVATION AT CHANDRAVALLI.

SECTION I —INTRODUCTION.

The great work of reconstructing the History of India has made wonderful progress during the last half a century mainly as a result of archaeological research. Thanks to the labours of the band of devoted workers, both Indian and foreign, the misconceptions about India's past have been, to some extent, dispelled and the story of the Indian dynasties has been partly recovered from oblivion, but only partly. Considering the vast area of India and the vaster extent of time through which her culture has had its development and her people have had their struggles and achievements in life, the possibilities of successful research in Indian antiquities are immense and colossal in magnitude when compared to tiny areas like those of Egypt, Mesopotamia or the Aegean coasts. But the amount of success achieved till now in India has been poor, and the progress of knowledge has been slow, groping, blundering and halting. The main reason for this comparative slowness of progress has been the lack of encouragement to properly trained scientific workers, as a consequence of which very few scholars have applied themselves seriously to the task. As compared with the number of trained men employed, their scientific outlook, the period of time and the amount of money spent and the earnestness of the workers and the encouragement given to them in Egypt, the facilities available in India dwindle into comparative insignificance. It is high time that more intensive work with a scientific spirit on a really large scale was conducted in the field of archaeological research in India.

It must be conceded that in spite of difficulties, a considerable amount of work has been done in certain areas in the field of Epigraphy. A lead has already been given to the excavation and study of ancient monuments. Still Indian research has definitely lagged behind. Until lately, India was deplorably ignorant of the most fruitful and up-to-date method of antiquarian research, namely excavation. The spade has revealed the glories of ancient Egypt and Western Asia and has laid bare the story of pre-historic man. But in India it was almost unknown as an instrument of scientific research, except in a very few places where the archaeological department of the Government of India dug out evidences of Hellenistic influence on Gandhara sculpture or of Achaemenian influence on Mauryan architecture. Even among the educated people of India, few would believe to-day that positive evidence of India's history and achievements in the past lies buried in the old Indian sites. If the stories of Hastinâpûra and Ayôdhya,



CHANDRAVALI VALLEY—GENERAL VIEW (P. 1)

of the Āryans and the Rākshasās have any historical foundation, then the relics of those times, at least the indestructible dressed stones, metal ware and pot-sheilds ought to lie somewhere under the surface of India. The achievements in store for the spade in India are immense as evidenced by the stirring discoveries recently made by the Archæological Department of the Government of India at Mohenjo-Daro, Harappa and other places in the Indus valley.

Not can we overlook the possibilities of South India as a field for excavation.

South India.

Being one of the oldest geological parts of the world and the alleged home of the stone-age peoples and historically the birth-place of numerous dynasties and thousands of cities, South India is a land of great promise for the scientists operating with the spade. From the point of view of the history of the Indian people, especially of the story of their civilisation from age to age, excavation in South India is urgently necessary. If any proof of the statement was required, the results achieved at the test operations carried on at Chandravalli ought to be sufficient to convince even the most confirmed pessimist that a great store of historical material lies buried under the surface even in South India and awaits the spade of the excavator. The University of Mysore deserves the sincerest thanks of the scientific world for making its pioneer attempt in the field of scientific excavation, at a time when most educated people were still doubtful about the possibilities of applying the most up-to-date methods to antiquarian research in South India.

The valley of Chandravalli is situated immediately to the west of the fortified hill

Previous work at Chandravalli.

of Chitradurga in the north of the Mysore State. The story was current among the people of the neighbourhood that an ancient city formerly flourished in the valley and that valuable articles could be picked up on the site by patient searchers. About three generations ago during the days of the British commission Government, a diain was dug up to lead out the rainfall of the valley to a neighbouring tank and in the course of digging a number of lead coins were collected and sent to the British Museum and elsewhere. Some of these have been published by Prof. E. J. Rapson in the British Museum catalogue of the coins of the Andhras etc.² About thirty years ago, a mining engineer prospecting for minerals in the neighbourhood picked up a few coins and wrote about them to the news papers, calling the attention of the Director-General of Archæology to the site. This officer asked the Mysore Government for more information about the site upon which Mr. R. Narasimhacharya, who was the head of the Archæological Department of the Government of Mysore, visited the spot, sank eight small pits in a part of the area and published a few of the antiquities that he was able to collect, in the annual report of the Mysore

(¹) Page LXXXII, 57, 58, plate 8, Numbers 23-24

Government Archæological Department for the year 1909. He confirmed the existence of an ancient town and urged that a systematic and scientific excavation of the place should be carried out by a person properly trained for the work. Thus the matter lay over for 20 years.

When the University of Mysore took over charge of the Mysore Government Archæological Department in 1922, it was ambitious to give that institution a new orientation. Dr. Sir Brajendranath Seal, its learned Vice-Chancellor, decided to introduce the most up-to-date methods of research in Indian antiquities into the department, and deputed a member of the History department to learn up-to-date research methods at the University of London, at the excavation camps of Egypt and elsewhere under famous scholars like Prof. Sir Flinders Petrie, Prof. E. A. Gardner, Vice-Chancellor of the London University, and others. On his return to Mysore in 1926, plans for carrying on excavation in various parts of the Mysore State were discussed and the proposal to start work at Chandravalli was approved by the Government of Mysore.

Accordingly the present writer started to collect together such information as had already been published regarding the site. It was noted that Mr. B. L. Rice had collected four inscriptions in the neighbourhood and published them in the *Epigraphia Carnatica*¹. Mr. Narasimhachar's notes in the Mysore Archæological Reports for 1909 and 1910 were also studied and it was noted that lead coins of the Śātavāhana period were obtained on the site. Arrangements for camping in the place and conducting the excavations were made by co-operation between the University, the Archæological Department and the Deputy Commissioner and other local officers at Chitaldrug². Among the private citizens of Chitaldrug who did their best to help the work may be mentioned, Messrs. K. S. Raghavachari, Srinivasajou and Hutchings. A Naik who narrated the traditional accounts and introduced the excavators to the site. Government acquired two cultivated strips required for the excavations and permitted the carrying on of the work in the adjacent jungle and grazing lands belonging to Government.

The work was planned to be carried out in four definite stages. First a detailed survey of the site was to be made. A plane-table survey map was to be prepared, the important land marks noted and a close search made for antiquities like inscriptions, coins, monuments, pottery and the like, on the site, in the water courses flowing through it and in the neighbouring caves and on the hill slopes. Secondly, as the area was found to be large, trial pits and trenches were to be sunk for discovering the inhabited layers.

¹ Ep. Car. XI Chitaldrug 11, 32, 82 and 83 of 1260, 1286, 1074² and A. D.

² Chitaldrug=Chitradurga, Lat. 14°12", E. Long. 76°30"

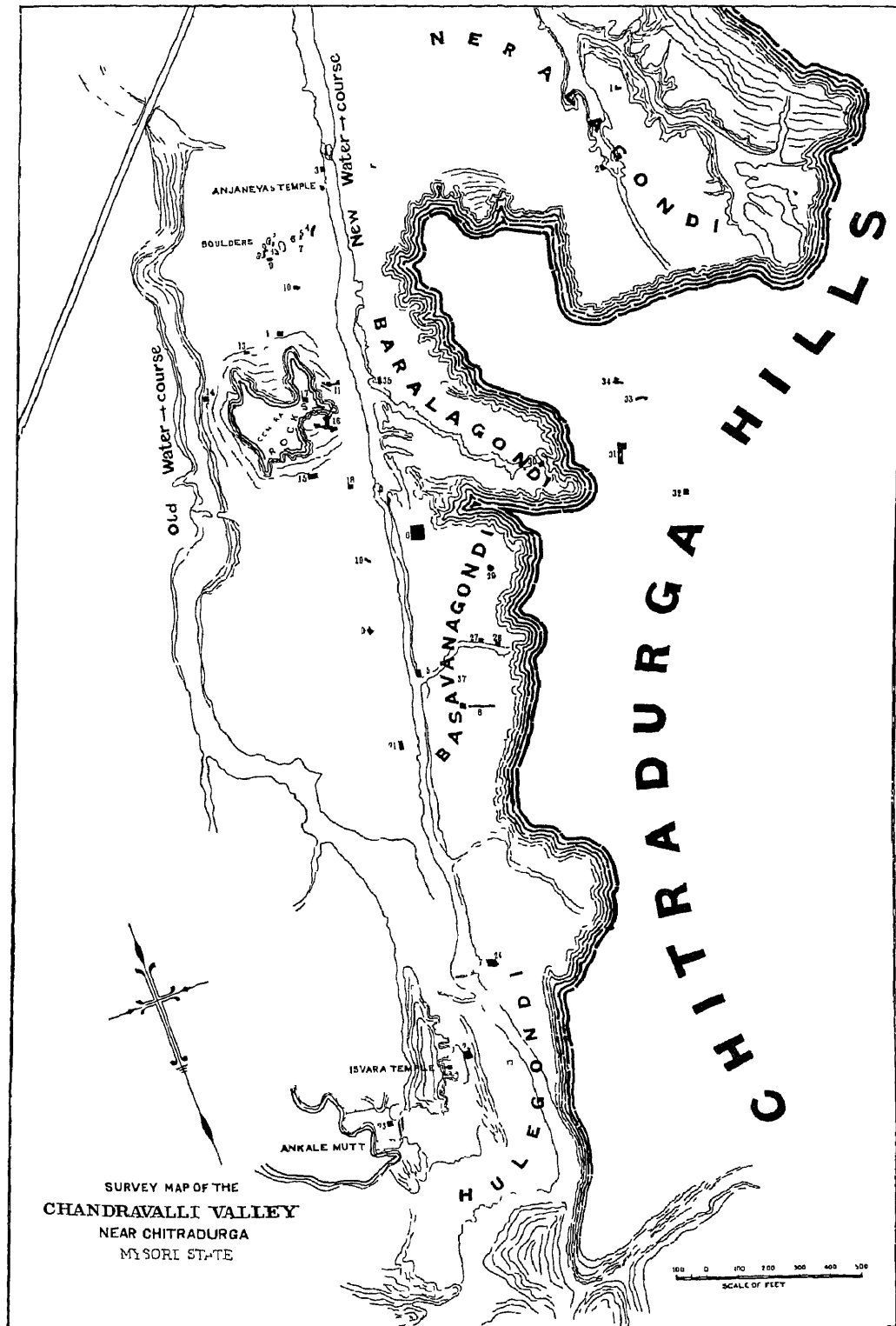
buried under the surface and their archæological value. Thirdly, a promising area in the site was to be selected and scientifically excavated, the data being systematically recorded with the help of plans and photographs. Lastly, the finds were to be studied in detail and the reconstruction of history attempted on the basis of the evidence thus collected, the objects themselves being preserved for reference, if possible, in a Museum. It was expected that the whole work would take about three or four short seasons and the detailed survey was begun in May 1928.

SURVEY

An important operation which was being carried on on the one side throughout the period of survey was the preparation of a map of the Chandravalli valley. As the valley was found to be about a square mile in area, the survey map supplied by the Government of India Trigonometrical survey was found to be inadequate for the excavator's needs. So a detailed survey of the whole area was carried out with plane table, chain and compass and the work took more than a fortnight. A part of the map is reproduced on a reduced scale in this report¹. The chief land marks, natural and artificial, were noted. The water courses and their tributaries traced and the edges of the hills marked. At a later stage the positions of the excavations with their numbers were marked upon it so as to facilitate references in the report and for the guidance of future work.

The old inhabitants of Chitaldrug and several people of the neighbouring villages who frequented the locality either as collectors of fire-wood or as agriculturists or goat-herds were encouraged to narrate the stories of the place, some of which are also connected with the neighbouring hill. It was stated that long ago in the Dvâpara age the man-eating giant Hidimba dwelt on the hill making himself a source of terror to all living creatures in the neighbourhood. To such a place came the five young Pandava princes with their mother and a great duel ensued on the hill between Hidimba and Bhima. Hidimba was slain and two of his teeth looking very much like elephant molar teeth are preserved in the Hidimbêśvara and the Siddhêśvara temples on the hill. It was about this time that the six lingas were set up, namely, Hidimbêśvara, Dharmêśvara, Bhimêśvara, Phalgunêśvara, Nakulêśvara and Sahadêvêśvara. A little later the place came under the sway of Chandrahâsa, the pious king of Kuntala whose capital was Kuntalanagara or Kuppattûr in the north of the Shimoga District. It is thought that the city of Chandravalli, as it is pronounced by many people, got its name from Chandrahâsa the king. The houses extended from the western foot of the Chitaldrug hill right on to Chologudda including the present Hulêgondî and Nêralagondî and two

¹ See plate II



other valleys on the eastern and western sides of the Chôla-gudda hill which a few people doubtfully identified with the other two gondis traditionally included in the area, namely Basavanagondi and Bâialagondi respectively. Then for many hundreds of years tradition has nothing to state about the place and there is not even an inkling of its connection with the Sâtavâhanâs or the Kadambâs. A descendant of a Nayak family, known as the Chandravalli patels, who is even now said to possess lands in the neighbourhood, stated that in the Hoysala times there was a town by name Chandravalli in the valley and that later on to this town came two Nayak brothers, who climbed up the hill by way of Neralagondi and built a fortified town for themselves, known as Chitradurga. The ancient city in the valley was said to have come to a sudden and disastrous end, since, after some great sin committed in the place, a Brahma-Râkshasa or evil ghost of a Brahmin, took its abode in the neighbouring rocks and destroyed the city. It appears that even about 80 years ago there was a great earthquake when huge boulders were hurled from the hill side on to the plain below. It is whispered that even now weird sounds are occasionally heard in the valley, some times as loud as a thousand thunders and often the thud of feet and the sounds of jingles. About fifty years ago tigers infested the valley which was known as Hulegondi, the Tiger Valley. The ruined foundations of a very small village of that name exist even today to the west of the site. Two generations ago when a Vîraśaiva swâmi commenced to live at Ankle Mutt, a part of the valley was brought under cultivation. Such is the story of the valley as known to tradition.

In this tradition we see the names Chandravalli or Chandravali and Hulêgondi applied to the locality which perhaps means that the name of the valley and especially of its gorge-like southern end is Hulêgondi, while the ancient town that existed there was known as Chandravalli or the Moon-village. But there appears to be considerable doubt whether the town bore that name in the days of Chandrahâsa or in that of the Hoysalâs and strange to say there is no inscriptional or even literary evidence for supporting the name. The words Chandravali and Chandravalli are both freely used, but as the latter appears to be more popular, especially among the . . . classes, it has been adopted in this report for the ruined town.

In the course of the survey, a careful search for new inscriptions was conducted with excellent results. Though similar searches had been made by Messrs B. L. Rice and R. N. . . at least four times, four new inscriptions were discovered: one on a rock at Nêrala-gondi, a second on the left side of the mouth of the narrow cave leading to the top of Dhavalappanagudda and a third on a broken black stone slab found

¹ See Mys Archl Rep 1929 p 50 ff

lying in the old water-course to the west of the Hanumân temple recording the death in a duel of a local hero by name N... But the most important epigraphical discovery was that on a boulder close to the Bhanava temple at the Hulegondi gorge. (Plate III. 1) The inscription which is in Brâhmi characters and the Piâkûit language records the construction of a reservoir for water by the Kadamba Mayûnâsarman who had according to the inscription overcome the countries of Ābhira, Traikûta, Pallava, Pānyâtika, Śakasthâna, Sayindaka, Punâta and Mōkari. The historical and epigraphical importance of the record is discussed elsewhere¹. But here it is noteworthy that the Kadambas held sway over the locality evidently some time after the fall of the Satavāhanas and their feudatories whose coins have been published by Rapson² and N...³

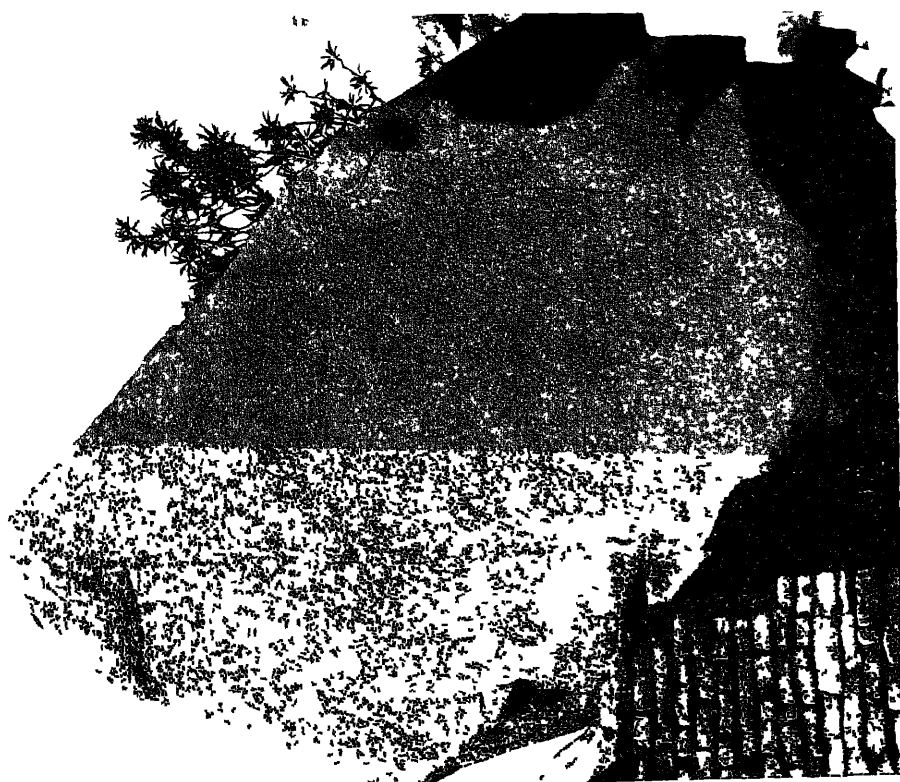
As mentioned already the picturesque valley of Chandravalli lies immediately to the west of Chitradurga hill. (See Frontispiece) It is roughly triangular in shape with the Chitradurga and the Kirabanakallu hills forming the two sides and a broken line formed by the high Chola-gudda and its little neighbours as the base. The surrounding ranges give the valley considerable protection from the military point of view while three entrances lead into it. The largest of them lies between *Amara K.* and the northern extremity of Chitradurga hill and is about two furlongs in width. To the south-west of Chola-gudda lies another similar valley through which the modern road to Holalkere passes. But the most beautiful of the entrances is the Hulegondi gorge on the south lying between the south-western corner of the Chitradurga hill and the hill on which stands Ankle Matt. (Plate IV. 1)

But instead of leading out to the plain as the other entrances do, this narrow gorge connects Chandravalli with a wide valley almost completely surrounded by hills in the centre of which like a large island rises Dhavalappana-gudda with its rocky top and helmet-like peak. It is easy to see that this isolated valley of Dhavalappa's hill was for a long time in its history covered by jungle and infested with tigers and other wild beasts which gave Hulegondi its name. Even today panthers and wild boars live in the place. This valley which owing to its coolness and unique situation, receives both the south-west and the north-east monsoon rains, has an abundant supply of water and appears to have been a perennial source for supplying this element to the inhabitants of the Chandravalli valley.

The idea of putting up a dam across the gorge and storing the rain water going to waste from this valley must have occurred to many people in the past. As an evidence of their foresight, we see the breached runs of three or four ancient dams, one of

Mys. Archl. Rep. 1929, p. 70 | ²Rapson, *Andhra coins*, p. 57 ff. | ³Mys. Archl. Rep. 1909, p. 29.

PLATE III.



1 BOULDER WITH MAYURASARMA'S INSCRIPTION, (p 6)

Mysore Archaeological Survey



2 IMAGE OF BHAIRAVA IN THE TEMPLE
AT HULEGONDI, (p 7)



1 CHANDRAVALI VALLEY—VIEW FROM ANKLE MATT (p. 6)



2 TIGER ON A BOULDER (p. 10)

which, perhaps, was that constructed by Mayûraśaïman, the progenitor of the Kadam-bas, in the middle of the third century A D. At a height of 40 ft. from the ground in a saddle perched between two rocks on the hill-side opposite to where the Kadamba inscription stands are evidences of brick work possibly the remnants of the waste weir of an ancient dam¹

Just by the side of the inscription is a small temple of Bhairavêśvara a structure which appears to date from the Hoysala period. The **Bhairavesvara temple.** masonry śikhara is clearly a modern structure, but the rest of the temple is certainly much older. In the *garbhagriha* stands a naked image of Bhairava (Plate III, 2) with the characteristic scorpion on the pedestal and the hands holding a sword and a severed head. the blood dripping from the latter is being licked by a dog and the bhūṅgi attendants (skeletons) dance to music on either side. The *prabhāvali* or arch is made of the same stone as the image and has Hoysala characteristics. The Garbhagriha doorway has in common with the east and south doorways of the *navaranga* a Gaḷalakṣmī on the lintel and carved pilasters on the jambs along with rows of floral and creeper ornamentations with attendant relief figures on the lower mouldings. All the three doors are supported by ornamental perforated screens the whole work being done in soap-stone while the front door has two finely carved elephant heads on the lower stone. The rest of the temple is made of hard granite. No *sukhāṇḍī* is present and the *navaranga* roof has no ornamentation. But the four pillars of the *navaranga* are finely carved having shafts with sixteen fluted sides and cube-shaped upper and lower mouldings each face of which is ornamented with relief figures mostly Śaiva in character. To the north of the *navaranga* is a small room with an image of Dakṣiṇāmūrti. In place of the *mukha-mantapa* is a small porch supported by octagonal pillars with plain square mouldings and round capitals, while on either side of the passage is a bench (*jagati*) with a rounded stone parapet. Though no inscription is found in the temple, it is evident that it was constructed during the last Hoysala days, somewhere about 1300 when a town was flourishing in the Chandiavallī valley. Behind the temple in a rock shelter is an inscription of 1074 A D. which is evidently much older than the temple². In front of the temple is a small brick shelter in which are housed today a stone linga and a damaged image of Virabhadra holding a sword, a shield, a bow and an arrow.

A path-way running up the hill leads to a plat-form half way up where a small entrance leads to a large cave formed under a huge triangular boulder (Plate V 1). There are nearly ten lingas in the cave some of which are pointed out as the five lingas set up by the Pāṇḍavās. But since independent temples like

Panchalingesvara Cave.

¹ A small modern dam of stone work was tried by the Mysore Public Works Department a little lower down, but it failed to hold water (VI, 1).

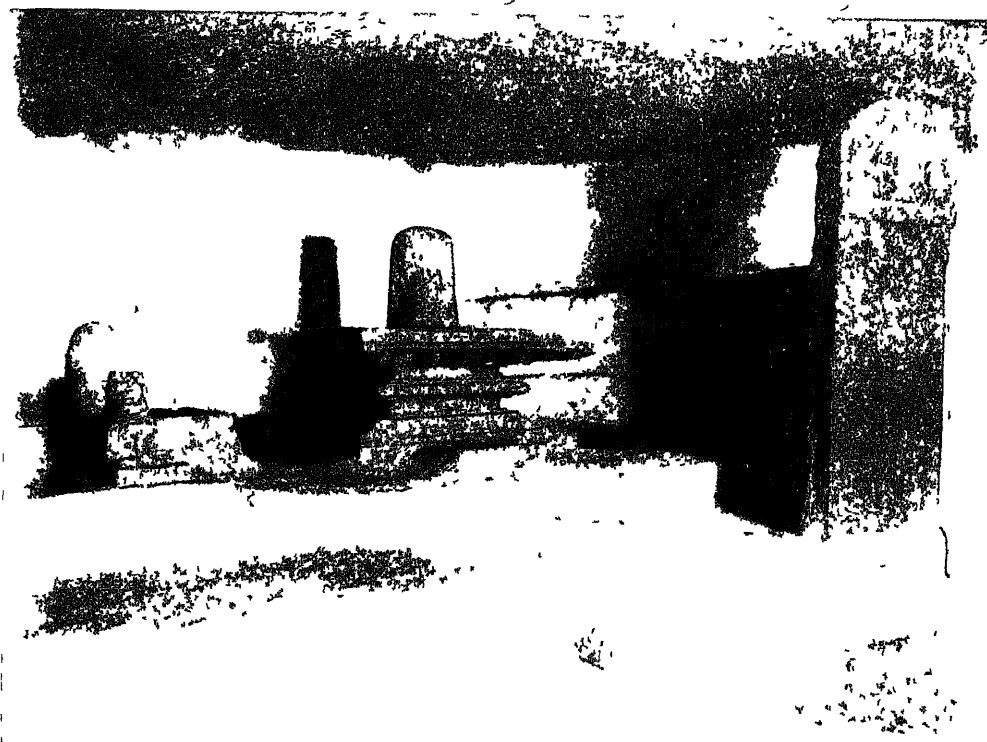
² Ep. Carn. XI Chitaldrug, 82.

that of Phalgunêśvara in the neighbourhood are also said to have been connected with the Pândavas, it is possible that the Pañchalîngêśvara cave was originally the shrine of Dharmêśvara for which a giant is mentioned in the inscription and which has not been identified with any other cave temple. The most interesting object in the cave is a large stone-slab containing Perunâle-danâyakâ's grant to the five lingas dated 1286 A D ¹

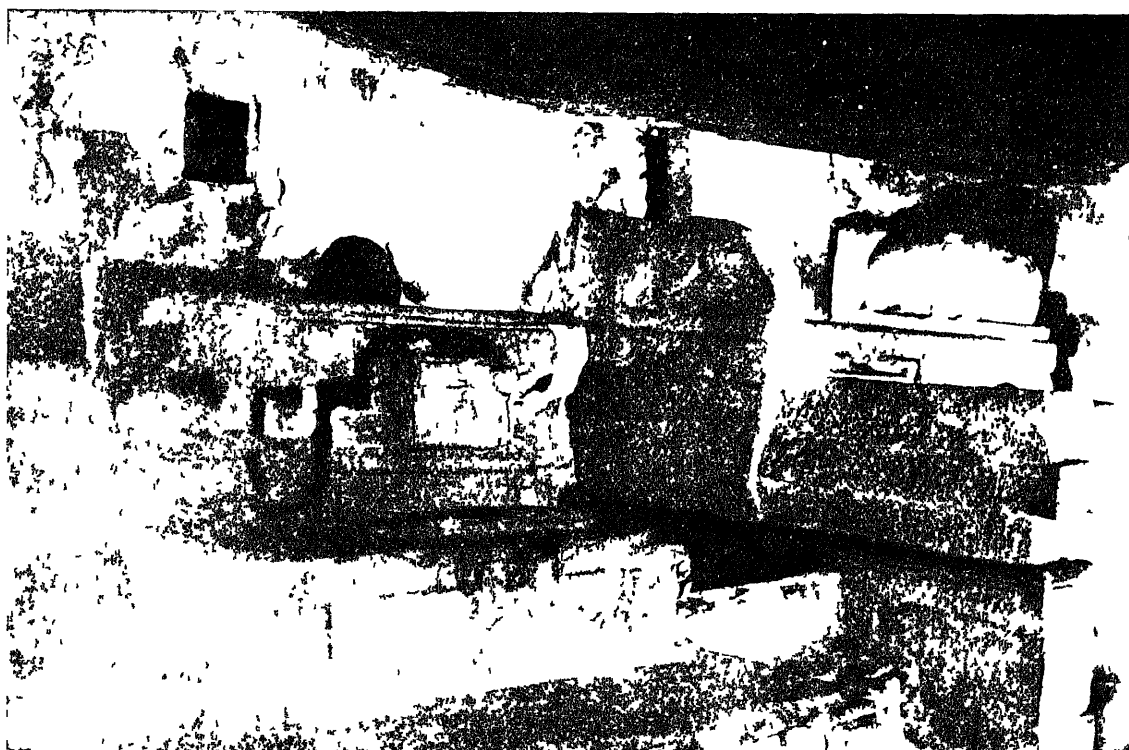
To the right of the Pañchalînga cave is a large pillared court known as the Ankle Matt where a Vîraśaiva guru used to live with a number of his followers forty years ago. Among the rocks behind the temples are more than half a dozen caves of different sizes which have been adapted for human dwelling by brick and stone structures, and stone-cut flights of steps and drains. Bed-rooms, kitchens, store-rooms and granaries can be seen among these showing the prosperity of the Ankle Matt in the 19th century.

The most interesting of the caves are in the subterranean series to which a flight of steps leads down from the Ankle Matt. The series is formed by about seven caves of different sizes hidden in the body of the hill. It is said that about two or three centuries ago a Vîraśaiva hermit by name Paradêśappa dwelt in these caves and got them improved by stone and masonry work. From cave No 1 which is almost a passage we descend by a fine flight of steps supported by two rude granite elephants into a large hall which has been converted into a shrine for a large natural linga which is placed on a masonry pedestal. (Plate V 2) It is possible that the linga shrine is very much older than Paradêśappa's time and that the masonry work was built in his time. The early part of the 18th century appears to be a suitable date for the latter. In a part of the linga shrine and in four other caves there are masonry structures two of which are raised daises and three others large troughs for storing water. The masonry work in cave No 5 is specially interesting because in addition to the usual bulls, parrots, floral and foliage designs, it has several some-what damaged masonry images one of which is that of Śiva. The sixth cave which is the lowest and has no outlet is provided with a number of niches, while on the walls are low relief figures of pottery jugs, definitely post-Mohammedan in shape. Cave No 7 has a stone pavilion with a granite dome from which hangs down a rudely fashioned flower pendant. A passage by the side of the pavilion leads back to the stair-way supported by elephants. These subterranean caves and the series above must have been existing for many thousands of years. But no trace of inscriptions or other antiquities was found in them barring those mentioned above. Few visitors to Chitaldrug miss the chance of visiting these caves and being thrilled by the things they find in the subterranean darkness.

¹ 1 Ep. Carn. XI Chitaldrug, 32



1 PANCHALINGESVARA CAVE TEMPLE (p 7)



2 SHRINE IN PARADESAPPA'S CAVE, (p 8)



2 NEOLITH WOPSHIPTD UNDER A TREE (p 9)



4 NLRAL GONDI FROM CHOF A UDDA (p 9)



1 RECENT DAM NEAR THE SITE OF MAY URASARMAN'S ANCIENT DAM (p 7)



3 A MODERN CIST, (p 9)

Moving northward from the Hulêgondî gorge by the side of the Chitraduiga hill we pass by a large boulder perched on a rock known as **The three Gondis.** Ettubidda-bande,¹ and enter first a semicircular bay known as Basavanagondî at the northern end of which is Chatribande,² a flat boulder in the shade of which goats and goat-herds rest. Further on, there is a narrow gulf-like area between two spurs of the hill called Bâralagondî.³ The largest of the gondis known as Nêralagondî is in the north-eastern part of the Chandravalli valley (Plate VI 4). The hills here form a wide bay with a chord nearly two furlongs in length. A remarkable feature of the bay is that among the rocks near its head in a small cave is a perennial spring of fresh water, known as Nêraladone which must have supplied drinking water to the denizens of the neighbourhood during the bygone ages as it does today. Attempts were made in the past to store the over-flow of water in tanks as is seen from the breached bunds standing near the spring. Just above Nêraladone is a very large rock called Heb-Hule-kallu or the great tiger-rock, perhaps because of its peculiar outline and the stripes formed upon it by rain water. It is possible to climb on the face of the rock in one place and reach the top of the hill. The upper reaches of the hill-slopes rising from Nêralagondî form the large chasm which defends the citadel of Lâlbatêrî. Near the western extremity of Nêralagondî there is a large granite boulder lying on the ground known as Chinnada-bande or golden rock under which a great quantity of gold is said to be concealed. To the north of golden rock between it and the road is a grove in the midst of which stands a temple of Śaktî built in the days of the Nâyaks. The deity is known as Baragereyamma or the lady of the waterless lake and she is said to be connected with a lake further to the north-east the bottom of which is too porous to hold water for more than a few days.

The goddess is very popular and is worshipped with bloody sacrifices. Opposite to her shrine there lies on the ground a soap-stone relief **A Worshipped Neolith.** image of Kolada Ningamma, perhaps a Nâyak queen, with a short Kannada inscription.⁴ Under a tree by the side of the temple on a raised platform was an interesting group of popular deities which had been worshipped with flowers, turmeric and vermilion. On each side was an inverted half of a broken four-footed mealing stone while in the centre was a fine neolithic celt doing duty as a chief goddess of the group (Plate VI 2).

About two furlongs further north, was located a comparatively modern burial ground in which some oblong cists of thinnish granite slabs **Modern Cist Burials.** were conspicuous (Plate VI 3). The villagers explained that they were recent ones and that among certain sections of the

(¹) Boulder from which a bullock dropped down
(²) Umbrella boulder

(³) Meaning uncertain
(⁴) Mys Archl Rep 1929 p 61

Kurabas or shepherds there was still the custom of burying their dead in such cists. The structures were not disturbed since local feeling did not permit it, but they were noted as very rare instances of the survival of cist burial down to almost modern times.

The hill slopes neighbouring on the gendis are formed generally of boulders, most of which appear to have rolled down in large numbers from the rocky tops of the hill. Among these boulders numerous winding caves and grottoes have been formed some of which are several hundreds of feet long running a considerable distance into the side of the hill. On entering some of these caves, it was found that they were strewn about with bones mostly of cattle dragged in and eaten by generations of leopards¹. In some of the larger caves of Bâralagondi, pot-sherds and brick-bats lie about on the ground probably brought down by rain water from the slopes above. The interesting objects noticed in some of these caves, however, were heaps of ashes with fragments of pottery crucibles, bellows-protectors, iron-ore and iron slag pieces, strewn about in large numbers, proving they were the furnaces, foundries and work-shops of pre-historic or at least ancient Vulcans. Neolithic celts and pounders were also collected in the caves situated higher up. Above Bâralagondi at a height of about 100 ft from the ground is a large earthen terrace on which were noticed numerous brick foundations. By the side of the path-way leading to the terrace were seen some rock-cut mortars evidently used in the past for pounding corn. On a rock to the north of the terrace and in a cave to the south-east on a higher level wide grooves were noticed so shaped and polished that they could have been formed only by rubbing against them hard objects like stone weapons. The slopes and caves evidently were important both for the history and the pre-history of Chandravalli.

The chief land-mark in the centre of the Chandravalli valley is a low rocky hill of about 60 feet in height which must have played a familiar part when Chandravalli was an inhabited town. A careful search was made among its rocks. But instead of an inscription the half-buried and bush-covered engraving of a colossal tiger (length 13 feet) was discovered (Plate IV 2). Its legs were peculiarly bent and striped, its body illuminated by a lattice-like chequered pattern and even its whiskers were visible standing out in front of the face. Part of the head was worn by dripping rain water and the engraving had a very ancient look. Its existence was unknown even to the guides while its exact significance was past understanding. On a terrace above the rocks were rows of large partly dressed stones which appeared to form the lower parts of some walls of a temple or other building which possibly faced eastward.² Near the central rocks and just visible in the ground in half a dozen places appeared

(¹) Leopards were actually living there when the explorers visited them, but they fled

(²) See note on Excavation 17 and illustrations.

flat and roughly dressed stones apparently the tops of slabs buried in the ground. Their significance was understood later in the course of the excavations. To the north of the tiger-boulder at a distance of about 100 yards a tiny hill has been formed by half a dozen other boulders on one of which was a Kannada inscription already published¹. It was seen that on the same boulder and to its right between the Sun and Moon was an inscribed human figure (height 2 ft) holding what looked like a chāmara or fly-whisk in each hand. About a hundred yards to the east of this record stands a little stone temple rudely built in modern times dedicated to Hanumân and known as Chandravalli Āñjaneyā temple. The images and Nāga-stones in it were of little interest. But the people around and the workmen at the excavation believed that much wealth was stored in the neighbourhood of the temple. The workmen adopted him as the presiding deity at the excavation and would not commence the operations until he was duly propitiated. A characteristic feature of the cultivated ground lying between Āñjaneyā's temple and Ankle Matt was the prolific occurrence of potsherds and of iron slag. A considerable number of the potsherds which were red or brown in colour showed geometrical designs in white or red connecting them with the pre-historic pottery of South India.

The ground in the valley slopes from the sides of the hills down to an old water course which became choked up by disuse. The latter runs from Hulêgondi towards the west of the central rocks and on to a modern bridge on the Holalkere road through which the water is conveyed to Baragere on the way to Chitaldrug town. A breached bund lying to the south-west of the rocks is all that remains of a small tank which was being fed by the old water course. The latter appears to have been for a long time the natural outlet for all the overflow of water of both the Chandravalli valley and the cup-shaped valley to its south. It ceased to function when the new water course developed.

As mentioned elsewhere the people of Chitaldrug prayed to the Government of Mysore in the middle of the last century for a better supply of water to their town and its tanks. The engineers, noticing the large rainfall of the two valleys that was going to waste, cut a drain of about half a mile in length to lead the water from the Hulêgondi gorge to the Sihmîr Honda or the fresh water tank near the Basavana-bâgîlu fort-gate, and the flood did the rest. What was originally only a drain developed into a deep and wide cutting resembling a small river. The flood water cut down the layer of loose earth and the gravel bed below it and reached in many places the rocky bed of granite and gneiss. The ditch thus formed was found to measure near the central rocks about 40 ft in width and nearly 20ft in depth. As a low flood resulting from an ordinary rainfall does not reach up beyond the gravel layer, it was observed that the

(¹) Ep. Car. XI Chitaldrug, 83

bottom of the water-course was sometimes wider than the top. The latter projects forward in many places, ready to collapse into the ditch when sufficiently soaked and weakened by rain water. This process of the inhabited top layer land-sliding in and getting sifted by the rain water, leaves the ground strewn with the heavier elements of wreckage which can be picked up after every rain. In the course of the survey, huge bricks, dressed stones, broken mortars, coins of lead and silver ornaments of copper and gold, bowls, cups and fragments of pots of various kinds, and even several neoliths were collected, most of these occurring between two water falls, one behind the Hanumân temple and the other about a furlong to the south-east of the central rocks. A view of the side walls of the water course clearly showed the distinction between the hard bed of red gravel dating from the geological periods and the light darkish ashy earth deposited above it to a depth of about eight or ten feet. On closer examination it was observed that parts of walls showed here and there huge bricks, stone-covered pits, dressed stone slabs, foundations of rough stones, pot-sherds and even variously shaped pots bearing unmistakable witness to the existence of an ancient town in the valley. The huge size of the bricks and the strange shapes of the pottery suggested a remote antiquity, while the lead coins picked up here and there pointed more definitely to the Śâtavâhana epoch.

The new water course was not the only one of its kind. It had developed tributaries, narrower but nearly as deep, reaching to the foot of the hills in each one of the gondis, while additional tributaries were observed to have eaten into the ground for varying lengths. The tributary water-courses exhibited nearly the same characteristics as the parent showing that each one of them coursed through an important part of the ancient town. To the excavator these water courses served as invaluable trenches, revealing the secrets hidden under the surface in each *gondi*, though the havoc they are working in their merciless act of denudation threatens in the course of a century or two to wipe out all traces of the ancient town.

It is a well known fact that a close and scientific study of the data thus collected in the course of a careful survey of the area chosen for excavation is the first important step to be taken before the spade is used. In the present case this process produced excellent results which served as clues for further work. Among the data obtained a few deserve to be mentioned here¹ (1) A coin of Krishna rāja III of Mysore from the site near which excavation No. 21 was sunk later. (2) A copper coin of Krishna Rāja of Vijayanagar was picked up in Nêralagondi. (3) The existence of temples and inscriptions belonging to the Châlukya and Hoysala times suggested that the place was inhabited from the 11th to the 14th century. (4) Leac

(¹) For detailed notes on the finds see the descriptions in the statement of finds.

coins belonging to the Śātavâhana period were picked up near the tiger rock and in the new water course after a heavy rain. Another rain similarly disclosed Roman silver coins and ornaments of gold, silver and copper. Walls constructed of huge ancient bricks were faintly visible here and there in cuttings, while painted and polished pottery was quite common. These data and the rock inscription of Mayûrâsarman Kadamba showed the existence in the locality of a prosperous town in the Śātavâhana and early Kadamba periods reaching back to the last days of painted pottery. (5) The earlier forms of painted pottery and the evidences of iron smelting in the caves hinted at a possible pre-historic iron age. (6) The neoliths collected in the water courses and in the caves of Nêralagondi and Bâralagondi pointed to the existence of man during the neolithic times in the Chandravalli valley. It was thus seen that the story of Chandravalli as might possibly be recovered in the excavations would pertain not merely to a particular century but a vast vista of time extending over the last three millenniums or even more. The survey thus resulted in preparing the excavator for a very complex but highly interesting enquiry in which the spade would have to play the part of a surgeon's knife.

SECTION II—TRIAL EXCAVATIONS

The next stage of work was the sinking of trial pits and trenches in the various parts of the valley in order to find out more information about the contents of the inhabited layers underground

Purpose.

The extent of the old town had to be determined. Its divisions like the quarters of the rich and the poor, the sacred precincts and the necropolis had to be found out, the various layers and floors demarcated and the archæological value of each layer fixed. A close study of the ground showed that in the western and northern part of the valley beyond the central rocks and Āñjanêya's temple, the rains had washed away the ashy earth with all its antiquities and left the hard red gravel visible on the surface. But in the area lying between Āñjanêya's temple and the central rocks on the one side and the Ankle Matt and the Chitradurga hill on the other including the gondis, a deposit of ashy made up earth remained and this had to be tested. As the area was large and covered almost uniformly with grass and no large earthen mound rose up from the surface like the ones which usually cover ancient stupas and other buildings, the sinking of trial pits and trenches was considered the most suitable method to be adopted before any definite area could be selected for settled excavation.

The position of the eight pits sunk by Mr R. Narasimhaiah was found to cover only a small part of the area and even for these detailed

Plan and order of pits. notes had not been made. Thus the new series of pits had to cover almost the whole ground from Nêralagondi to Ankle

Matt. It was planned to carry the pits from Nêralagondi by way of Āñjanêya's temple around the central rocks and move forward to Ankle Matt. Then the line was to turn northward to Basavanagondi and Bâralagondi, returning from the latter to the former by the side of the new water-course. On the whole a figure roughly resembling the numeral six would thus be formed and nearly all the promising areas would be tested. It was also planned to dig two trenches—one on the eastern slope of the central rocks and a second, bisecting the bay of Basavanagondi. Two more might be tried if funds permitted—one in the cultivated tract to the south of central rocks called Bûdipatti and the other diagonally across the high ridge-like northern part of Basavanagondi.¹

When the excavation was first decided on, grave doubts were entertained whether sufficient labour would be available for the hard work of

The workmen.

digging in a semi-jungle in midsummer, the rigours of which were aggravated by a draught. Chitaldrug town which was the nearest inhabited place did not have a sufficient supply of labour, while even

(¹) Though the alignment of the pits was roughly decided on before-hand it was found necessary to sink additional pits in a number of places nor was the work carried out chronologically in the numerical order of the pits. The numbering was re-arranged before the finds were catalogued.

the few men available were found to be oppressed with a fear that something terrible would happen to them, if they interfered with the antiquities in the valley. A few men, however, were found bold enough to take up the work and it was soon discovered that their objective was a share of the treasure trove that was expected to be unearthed. It would be dangerous to allow such persons to take any part in the excavations. The supply, however, came from an unexpected quarter. A large number of villagers hailing from the villages of Karalahatti and Tamatakallu five miles away and belonging to the Uppâr (Saltmakers), Lingâyet and Bêgâr (depressed class) communities flocked to the field praying for work as their villages were suffering from famine caused by a severe draught extending over three or four years. They were honest, industrious and obedient, and with some effort could be trained for doing most of the digging, sifting and searching while the more delicate portion of the work would have to be done by the excavators. As for the educated people on the field, considerable difficulty was felt as the chief of the whole party was the only person in the camp who had any experience of excavation. But, as time went on, such members of the Archaeological department as could come to the field and some of the graduate students of the Mysore University who joined the camp, picked up enough of the work to give some assistance in the mechanical part of digging and recording. The whole party, however, including the workmen, was cheerful and hopeful and turned out work much more heartily than could be expected from people working in hot summer.

From the outset great care was taken to collect the finds undamaged and record all possible details. A plan of the pit would be marked on the ground and the earth dug up, sifted and removed in levels of about five or six inches each. As the sifting was done where the dug up earth lay, the position in which a particular article occurred could be noted in a plan and also a section drawing of the pit. If any important or large object occurred, a photograph was taken, showing it in the original position. If any wall or foundation occurred it was left in its place with a part of the floor visible by its side and the digging was carried on in the remaining part of the pit. In one or two of the deeper pits when the bottom became too narrow, extensions were made by evidencing the mouth and digging out the earth leaving a part of each floor as a step. In most cases excavation was stopped after the hard gravel-bed below was reached and further digging ceased to yield any potsherds or other evidence of human handiwork.

RESULTS OF THE TRIAL EXCAVATIONS

Two pits were sunk in Nêralagondi of which one (Ex. 1) was begun close to a soapstone *Viragal* standing on a peninsula jutting between the Nêralagondi water-course and one of its tributaries. No finds were obtained in it but in the other (Ex. 2) a small lead

coin of the middle Śātavāhana period was found on a level with the round foundation of a hut behind which was an ash-pit containing broken pottery and cattle-bones. The gondi with its fine water-supply was well inhabited in the middle Śātavāhana period, probably by the poor depressed classes who could not live in the heart of the town

Nearly a dozen pits were sunk near the central rocks and in the two plots acquired by the archaeological department near the Hanumān temple.

The Necropolis.

The pits to the west of the rocks yielded almost nothing; pot-sherd-less hard beds were reached rather early, and deeper pits were not tried here as their cost would be high. The other pits were mostly excavated where small, almost conical mounds or the angular tops of buried slabs hinted at the existence of burials. In most cases stone structures were discovered and ancient pottery obtained. The slabs usually formed either whole or much disturbed cists of moderate or small sizes without the heavy top-slabs and ring-stones seen in cromlechs or the huge table stones of the dolmens. Varied pottery was obtained from them, the most interesting collection coming from one of the cists (Ex 16). The vessels were either polished black or plain buff-ware, painted pottery being entirely absent but the shapes were unique. Small three-footed vases, cups with tight fitting saucer-like lids, gourd-shaped bowls with pagoda-topped, black lids, unguent and vermillion phials and six elephantine feet and the broken body of a large urn probably containing the ashes of the dead¹. In other tombs were collected flat bottomed open mouthed cone-shaped plain bowls and other pottery. Close by several of them coins were obtained some of lead belonging mostly to the middle or early Śātavāhana period and even one of silver coming from the Roman Empire. It looked as if the coins were left around the tombs deliberately, perhaps as passage money for the dead soul's journey to the other world. It was noted, however, that no coin was found inside a cist though the coins were found close by often on a level with the bottom stone. Most of the urns contained ashes in which the teeth and slit bones of cattle occurred more often than any things that could be suspected to be human bones. In one small tomb however (Ex 5) a weather worn and crushed human skeleton was found lying in a flexed position on its back. The skeleton was however, in too crushed a condition to allow a definite decision about either its position or its racial features. One little cist (Ex 6) was only six inches in height and looked like a memorial for either a child or for a little pet. The strange fact was noticed that the tiger on the boulder was in the midst of the cist area though its significance and date could not be determined. Near one of the burials. At a lower level ran a long stone drain originating from a structure of large bricks resembling a cistern and having a brick-pipe leading into it. Near another tomb (Ex 16) on a definitely lower level were found a polished black ware saucer, an erect vase with a cup inverted over its mouth like a lid and a neolith-

⁽¹⁾ Similar to illustration in Bruce Foote's Indian Pre Hist-Antiq Pl 64

Near by, about a foot lower down was a large polished blackware pot full of ashes. It had been placed in an erect position in a pit dug out in the gravel bed below. Its mouth had a large gourd-shaped vase tightly fitted into it.

Even in the course of the survey, information had been given by the guides that in Bûdipatti, the ploughmen often turned-up old coins.

Budipatti. The land was purchased by the Archaeological Department and in lieu of a trench which would cost much, two test pits were sunk (Ex 15 and 19). The results obtained were of extraordinary interest and value. More than five floors could be distinguished in the cuttings and the pits reached to a depth of nearly fourteen feet before the occurrence of hard red gravel stopped further digging. Coins, pottery, beads and other antiquities were obtained in encouraging numbers and were noted down according to the layers of their occurrence. It was seen that about four feet of earth had covered the debris of ruined walls and other antiquities which were found in layers placed at different angles. The coins shed valuable light on the age of the walls and foundations. First occurred greenish potin coins of Yagnaśîl Sâtakarni and the late Sâtavâhana period. Then was a shallow layer containing the coins of kings Mûlananda and Chutu-Kudânanda and a little below them of the emperor Gôtamîputra Vîhavyakura. The next layer which was deep and full of large and small pot-sherds yielded a number of coins of Maharathi Sadakana kâlâlava while from the layer below it were collected two coins, one of the same Maharathi and the other a Roman silver piece of the age of Augustus Caesar. It was extraordinary that another layer occurred below them, wherein were found bones, ashes, large iron slag pieces and gourd-shaped polished red-ware pottery cups with geometrical ornamentation in white. Thus the history and chronology of the ancient town stood revealed in these pits and it became known that Bûdipatti and the neighbouring Kelaganapatti and the Ankle Matt lands had in their womb the ruins of a long-lived Sâtavâhana town.

In a recently dug well by the side of the path-way at the foot of the Ankle Matt hill, an examination of the side wall showed the occurrence

Pits near Ankle Matt. of pottery at a depth of nearly ten feet from the ground. It was thus difficult to do any extensive excavation in the area. Only three pits were therefore sunk. One of them confirmed the existence of brick-works in a place where a dam had been cut (Ex 24), a second proved that an innocent-looking neighbouring mound contained the stones that formed a temple with a fine doorway of ornamented soap-stone (Ex 22). The floral designs of the jambs and the lintel's rounded projection, Gajalakshmi and row of swans with wide-spread wings appear to go back to the Hoysala or even to the Nolamba Pallava days. The shrine was probably of a linga or of Virabhadra, both of which are now kept in a rude shrine, built in modern times of large bricks mined from the Sâtavâhana buildings.

buried under-ground. From the third pit, just in front of the P. ñcl. lngâ'vara cave was recovered a broken Nandi of soap-stone which might have been formerly connected with the P. ñcl. lngâ'vara temple.

On the hill slopes of Bâralagondi the main point for investigation was whether neolithic man had actually lived there. Nearly half a dozen pits were sunk both in the caves and outside and definite proof was obtained that the place was originally a neolithic station (Ex 31-34). In later times, however, brick buildings arose there as is evidenced by the runs of foundations and flooring of large bricks, possibly dating from the late Śâtavâhana period. In a cave (Ex 32) where a pitted rock showed evidence of neolithic man, a large quantity of iron slag, ashes and charcoal was recovered, suggesting the inference that either the cave had been inhabited at two different periods or that the Chandravalli area was one of those in the Dekhan in which neolithic man passed from the stone age to the metal age. The evidence of the Bâralagondi caves is highly suggestive of this conclusion.

It has been already seen in the course of the survey that Bâralagondi had many evidences of ancient brick buildings. Of the half a dozen pits sunk in this area, every one revealed the foundation or walls of some house. One pit was extended so as to recover a good part of the plan of a house while in two others, rooms were unearthed. In most of these, coins of Mahârathi Sadakana Kalalâya were collected confirming the evidence of the Bûdipatti pits that the greatest prosperity of the town was in the middle Śâtavâhana period i.e., in safer language in the early part of the Christian era. Several foundations and a stone mound appearing on the ground caused a problem, which led to the sinking of a trench (Ex 36). A highly interesting piece of information was now gathered, that above the three layers of Śâtavâhana foundation standing one upon another was, very near the surface, a layer containing stone foundations by the side of which Vînarâyî banâs were picked up. Lest there should be any doubt about the chronology of these finds it may be stated that a pot-stone sculptur of Saḷa killing the tiger was also found on the same level close by. Further digging below the Śâtavâhana layer led to the recovery of glazed brown-ware pottery and below it in the bottom layer of polished black-ware pottery. It was thus clear that there were at least six different layers, two pre-Śâtavâhana, three Śâtavâhana and one Hoysala. Since Bûdipatti would be more expensive to excavate owing to the great depth at which the foundations were met with and since also the Hoysala layer was an additional feature of Basavanagondi it was decided to conduct the third stage of the operations, namely excavation and detailed study of a selected spot in the centre of Basavanagondi. It was fully realized that considerable complication and difficulty would arise, since six different layers had to be differentiated and their finds separately collected in a depth of not more than eight or ten feet. But cheapness was a primary consideration and the plot was selected between the trench and the Basavanagondi water-course.

SECTION III—NOTES ON THE INDIVIDUAL EXCAVATIONS

As stated previously since the area of the ancient site was very large and the ground was almost a plain sloping down from the hill without any high mounds indicative of large buildings, a large number of trial pits and trenches were dug up, the total number coming to forty. A brief note about each one of these is given below with a mention of a few important finds. Some of these excavations are of considerable importance while others are only of passing interest. A detailed statement of the objects found in each pit, the levels at which they occurred, the layers in which they were gathered and the classes to which they have been analysed is given with a description of each article in a long statement which follows these notes. To facilitate ready reference and avoid confusion the objects have been numbered consecutively commencing with those collected without excavation, on the ground, in the water courses and elsewhere in the course of the survey and later on. In these notes some of the objects are referred to by their numbers while if a capital letter follows the number it means that an illustration of the object is to be found above that number in the plate or plates referred to by the letter according to the class of that object. In order the letters are: C=coins, P=pottery, O=ornaments, I=implements, H=other handiwork including art work and N=natural objects. Sh followed by a number would refer to the plates giving drawings of the typical ceramic specimens noted for their shapes. Illustrations other than those of the smaller finds are referred to by their plate numbers.

In a peninsula-shaped bit of land bounded by two branches of the Nêralagondi water-course on the east and the west and having on the south an ineffective hedge put up by the forest department for marking the boundary of the Nêralagondi forest plantation, stands a *Vîragal* of greenish stone (5' x 2') with three panels and no inscription. In the bottom panel, in the midst of two armies fighting with bows, arrows and other weapons is a horseman whom an enemy cavalier has speared in the back while another cavalier is cutting off his head with a sabre. In the middle panel the hero and two companions are rising to heaven in a *Vîmāna* attended by celestial *chāmara*-bearers. In the top panel the hero worships a *linga* in Kailāsa and around him are Nandi and other devotees. Above is a turret with the sun to right and moon to left. The whole piece looks like a work of the 14th century. Two or three slabs lie near by.

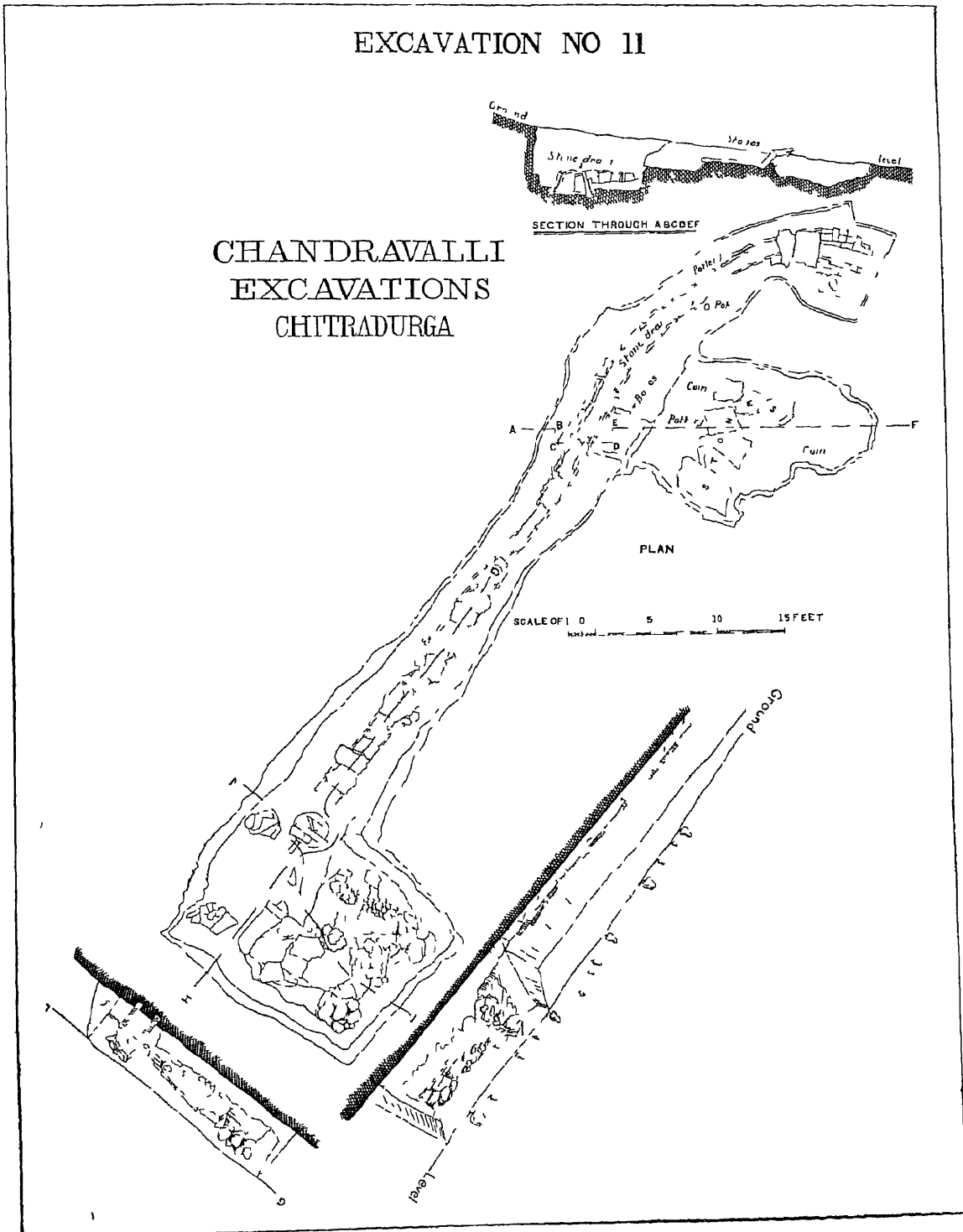
In order to determine whether there was any foundation close by, an 'L' shaped pit was sunk to the south and west of the *Vîragal* (21' x 6'). By the time the depth of two feet was reached the forest ranger in charge of the plantation stopped further work

stating that he could not permit any digging. Even when he was shown the Government order permitting excavation both outside and inside the plantation, he was obdurate and . . . by the pit was filled in and the work stopped. So far as had been dug out, the ground yielded tiny pot-sherds such as were brought down by rain water. Nothing else was found.

Near the head of the chief tributary of the Nêralgondi water-course which is in some places nearly fifteen feet deep and twenty-five feet wide, bones and pot-sherds were observed to be sticking out of the ashy earth forming the southern side wall at two different depths. In order to get more definite data a pit (11 ft x 6 ft) was dug. After digging out about 3 ft of earth which had only tiny pot-sherds brought down by the drift, we came upon a foundation formed of rough stones arranged in the form of a circle, a segment of which only was unearthed (Plate IX 1). The complete circle would be about 15 ft in diameter. As no large and heavy stone-slab was found inside the circle, it was decided that the find was not a cromlech but a regular hut foundation. On the same level and just outside the circle a small lead coin (No 180)¹ was obtained and on digging out an ash pit about 3 ft away a number of broken pots and large bones, perhaps of buffaloes, were found. The earth below was yet loose and at a depth of six ft some round stones resembling neolithic pounders were obtained and further digging was stopped since lower down the water-course was covered with bushes in which snakes frequently appeared.

Near Āñjanêya's temple in the west wall of the new water-course a number of pits covered with ashes were identified going deep down into the gravel bed below, some of them appeared to be ash pits while others which were provided with stone-slabs and cross-slabs on top were evidently latrines of the old type. In two cases the pits were so large and deep that they could not but have been wells. One of the pits just behind Āñjanêya's temple was chosen and excavated care being taken not to interfere with the gravel side walls. The pit (10' x 7') proved to be one full of ashes, pot-sherds, iron slag pieces and other debris. At a depth of 3 ft from the ground was discovered standing on end a huge finely burnt brick with some what irregular side faces (No 192). On a level with it was collected at the other end of the pit a cylindrical buff-ware pottery vase with its lower extremity formed into a solid round stand. A number of beads were obtained at a lower level but no coins turned up. The side walls and original bottom of the pit were found to be hardened and burnt into blackness, suggesting that some kind of fire was kept burning in the pit before it was converted into an ash bin.

(¹) These numbers refer to the Catalogue of finds.



The camp tent had been pitched a little to the west of the pathway near Āñja-nêya's temple and close to one of the tent pegs was observed

Excavation 4. a very low mound (3' x 3') which was suspected to contain a burial. A diagonal trench (34' x 5') was dug, exposing a disturbed cist with slabs at each end at a depth of 3 ft and an ash pit of 4 ft depth between them. A coin (No 200), a number of beads (Nos 201-205) and some bones, mostly of cattle and a large number of open mouthed plane-bottomed cone-shaped vases were collected. The slabs were left in their places.

Near another tent peg, the top of a slab peeped out a quarter of an inch above the ground and on digging it was found to lead to a small cist (3' x 2') with the oblong stone at the bottom and an angular headed slab on each of three sides while the fourth was formed by two small slabs. On the bottom stone was found a partly crushed skeleton with head to west and hip to east with the limbs bent double over the body. It was difficult to decide whether the body had been laid on its left side or on its back. The latter appeared more probable. This was the only human skeleton met with in the excavations.

A few feet to the west of No 5 was dug up a tiny dolmen with three rough stones below and a larger one on top. There could be no doubt that it represented a burial, but no bone or pot-sherds were found in it. It appeared to be a miniature tomb erected for either a child or some small pet.

About 20 ft to the south of No 5 a similar slab-top led to another small cist with only the bottom slab and the east and south ones standing. **Excavation 7.** No skeleton or vase was found. But instead a sword-blade occurred on the side of the bottom slab (No 230) while outside the cist a brass jingle was picked up instead of a coin (No 233).

About 80 ft further west is a large boulder with a smaller one by its side containing a Kannada inscription. (Ep. Carn. XI Chitaldrug, 83) **Excavation 8.** Near the large boulder is said to have stood a huge tamarind tree now disappeared, and near it the workmen pointed to a place where a treasure trove was to be found. A pit sunk here missed the ash pit from which the tamarind tree must have sprung up and hit a hard gravel bed barren even of pot-sherds.

Another square pit sunk near by had similar results and was stopped at a depth of two feet. **Excavation 9.**

In the middle of the tract lying between the tent and the central rocks, the top of a slab appearing 3" above the ground led to the excavation of a pit (15' x 10') containing two distinct cists.

Excavation 10.

The larger one made, as usual, of six slabs, had two of the latter standing upon their shorter sides. Beside it at a depth of only a foot from the ground was a small slab with the side walls of the cist made of large bricks. A good deal of pottery and a few beads (Nos 247, 240-243), were collected in this pit.

The rising ground on the slopes of the central rocks appeared to be promising and deserved to be tested (Plate VII). A pit sunk to the

Excavation 11.

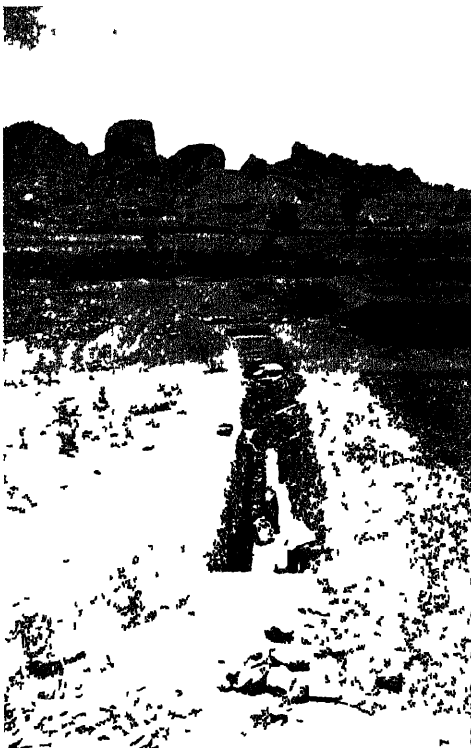
north-east of the rocks disclosed within two feet from the ground the slabs of a cist near which were some greenish potin coins, pottery vessels and large bones resembling the limb bones of a bison (No 257, ff). Close by, about 3 ft lower down a stone drain appeared, running east to west. (Plate VIII 1). It was made of roughly shaped slabs, covering it above also, suggesting that it was an under-ground construction. Digging was continued, following the drain both ways. Proceeding westward several finely painted red-ware pottery vases (No 300, ff.) were collected above the level of the drain, which ultimately led to a brick structure constructed of large bricks (18" x 9" x 3"). A brick pipe, five inches in diameter descended to the bottom slab of the structure, leading to the conclusion that it was some kind of cistern to which water was supplied through the pipe the overflow being led out of the stone drain (Plate VIII 2). The latter was followed to a length of nearly 70 ft large limb bones of cattle being found near it. At the eastern end of the trench occurred the vestiges of another cist the head stone of which stood curiously on the top of the slab covering the drain showing that the drain was there before the cist was constructed. Within 5 ft of the cist slightly below the level of its fallen slabs lay a foundation about 10 ft x 9 ft of naturally rounded stones. Above this foundation which was 2 ft below the ground some coins of the late Śātavāhana period were picked up while the loose earth on either side of the foundation, when excavated to a depth of 4 ft yielded lead coins of the earlier days of the same empire (Nos 259, ff). Thus it was gathered that the cistern the drain and the layer on a level with them belonged to the early Śātavāhana times, while the burials and the stony foundation belonged to a slightly later date. The occurrence of painted pottery above the stone drain could lead only to the conclusion that painted red-ware ornamented in white continued to be used at least for funeral purposes down to the middle Śātavāhana epoch. In the cistern a few miniature pottery vases were collected, (No 300 a) a fact which might have led to the interpretation that the brick structure was after all an earlier cist, had it not been for the presence of the otherwise inexplicable brick-pipe.



1 EXCAVATION 11—THE DRAIN, (p 22)



2 EXCAVATION 11—THE CISTERN (p 22)



3 EXCAVATION 26—GENERAL VIEW, (p 29)



4 EXCAVATION 26—NEARER VIEW, (p 29)



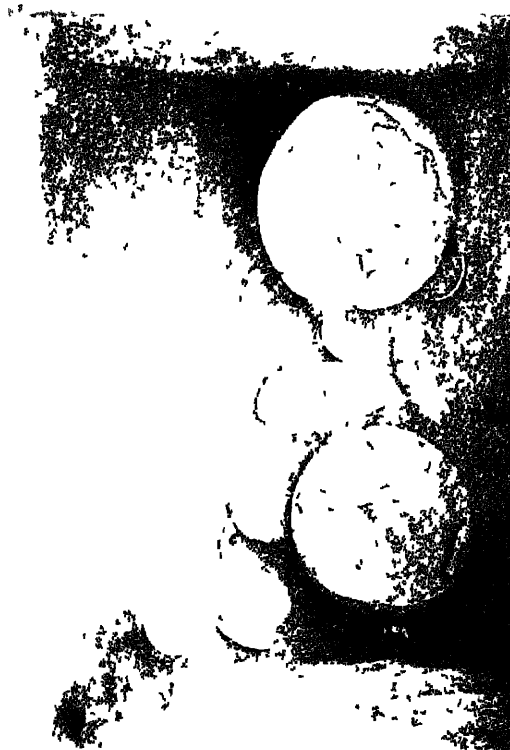
1 EXCAVATION 2 —PART OF THE CIRCULAR FOUNDATION, (p 20)



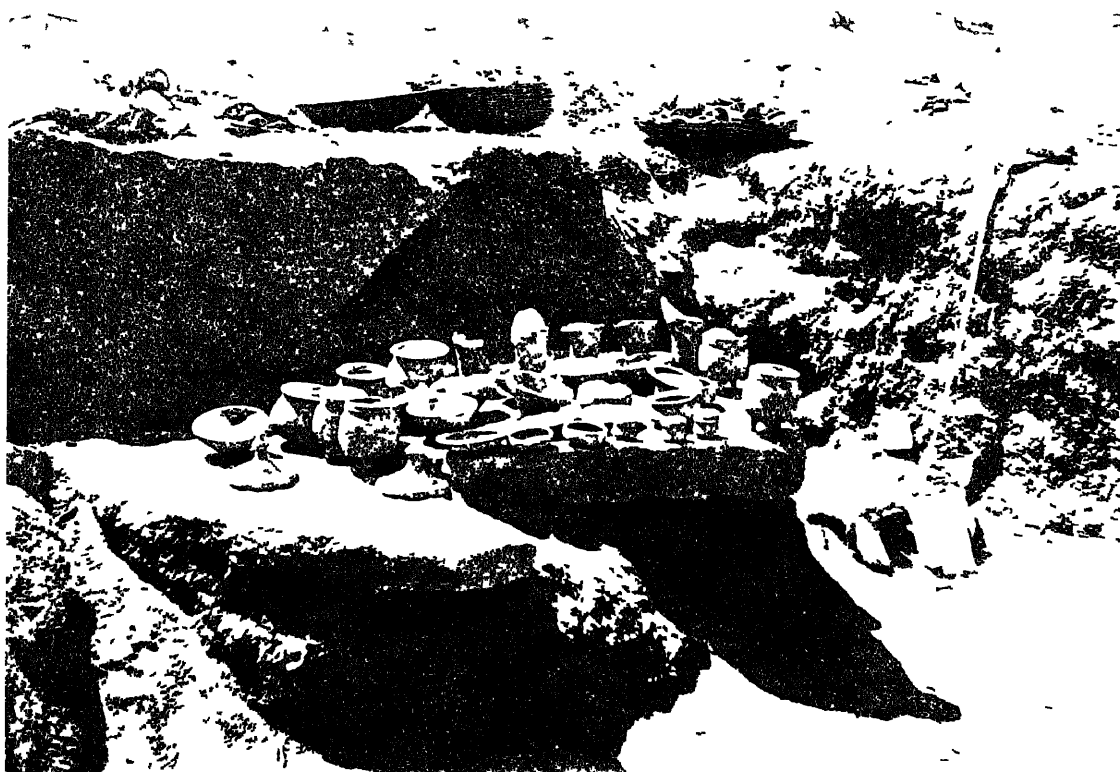
2 EXCAVATION 33 —NPOLITHS, (p 31)



3 EXCAVATION 16 —CIST BEFORE OPENING, (p 25)



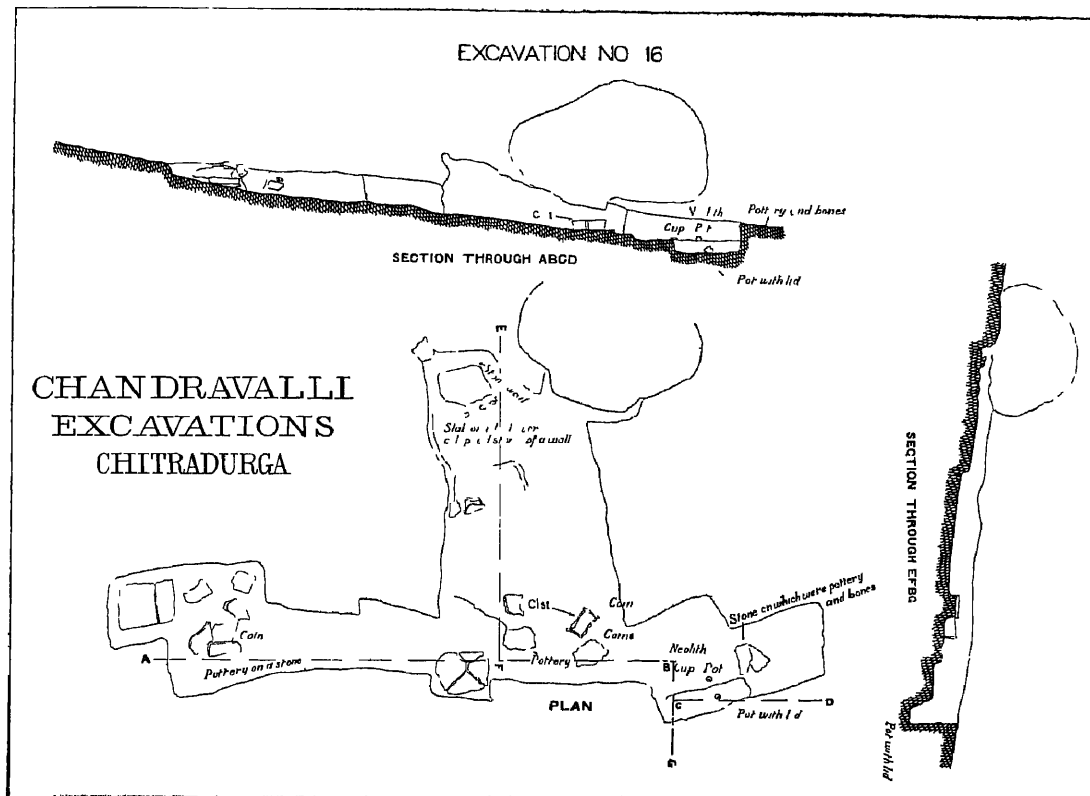
4 EXCAVATION 16 —CIST AFTER OPENING, (p 25)



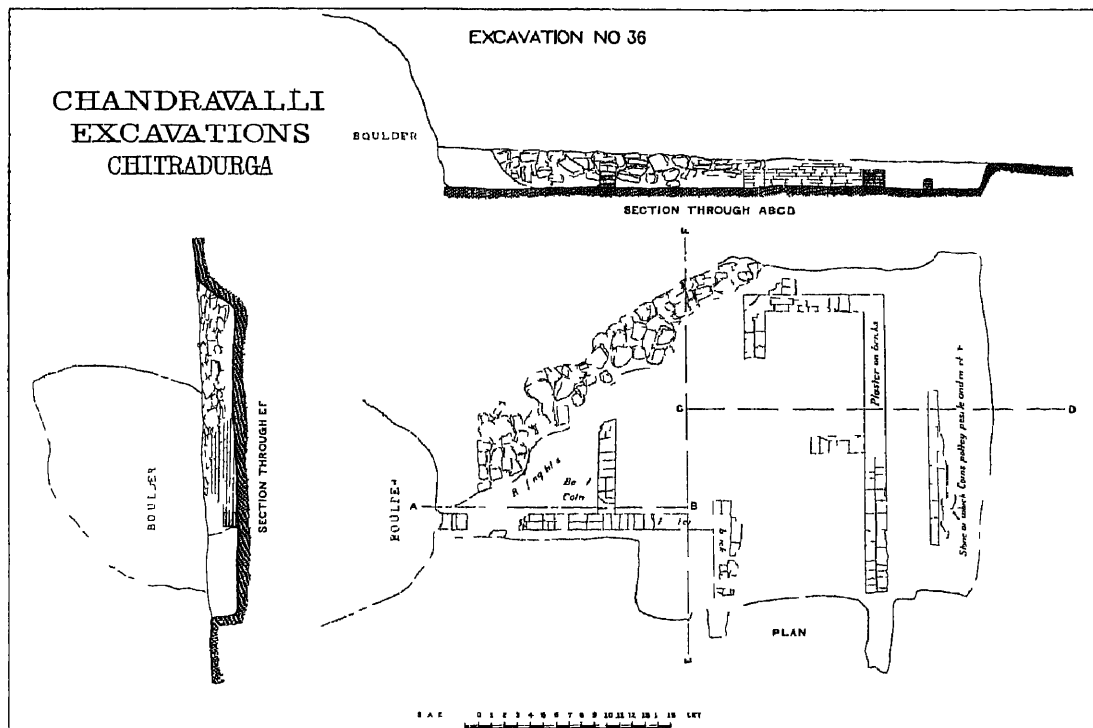
1 EXCAVATION 16 -- CIST WITH VARIED POTTERY, (p 26)



2 EXCAVATION 16 --GENERAL VIEW--CISTS, NEOLITH AND BURIED POTS, (p 26)



(p 25)



To the north of the central rocks, a few feet away, a pit (6 ft x 5 ft) was dug from which only a quantity of painted and ordinary pot-sherds could be collected. Digging was stopped at a depth of $4\frac{1}{2}$ ft.

Excavation 12.

The head of a heavy triangular slab led to some digging around it as a result of which the tops of some more slabs were laid bare. Further work was not continued here as another cist was all that could be expected.

Excavation 13.

To the west of the rocks between two ploughed tracts in a small uncultivated patch, a pit (5' x 5') was tried. Only small pot bits appeared in loose gravel down to a depth of 4 ft. It was thought that the spot lay in a position whereon all the earth washed down from the central rocks would be deposited and the pottery layer, if any, would occur only at a considerable depth, and further work was not continued.

Excavation 14.

The ground immediately to the west of the central rocks is divided into two long arable strips lying north to south, known as Bûdipatti and Kelagalapatti. As on the north side of the rocks these two strips are covered on their surface with innumerable pot-sherds and iron-slag pieces, strange coins and beads being some times picked up here. Proposals were sent up to Government for the purchase of Bûdi-patti with the intention of carrying a trench through it, and to test the ground meanwhile a pit was sunk in the uncultivated strip lying between the two pattis and the south-east of the central rocks (Plate XII). At the top it was 5' x 5' and the results were very disappointing to a depth of 4'. Then a layer of debris was struck and the pit extended to 11' x 8' (Plate XIII 1). Further down several interesting layers were unearthed until at last the pit was 14' deep. To gather more information and to verify the results already obtained, the pit was further extended to 31' x 17', until at last it became the largest and deepest of the pits (Plate XIII 2). For the area excavated, it yielded extraordinary results. Since the ground is sloping from east to west and there is a difference in the top level of more than 2', the depths are given here with reference to the ground level of the east wall.

Excavation 15.

As was done elsewhere, the method of removing the earth by 6" layers was adopted here also and the earth sifted with very great care.

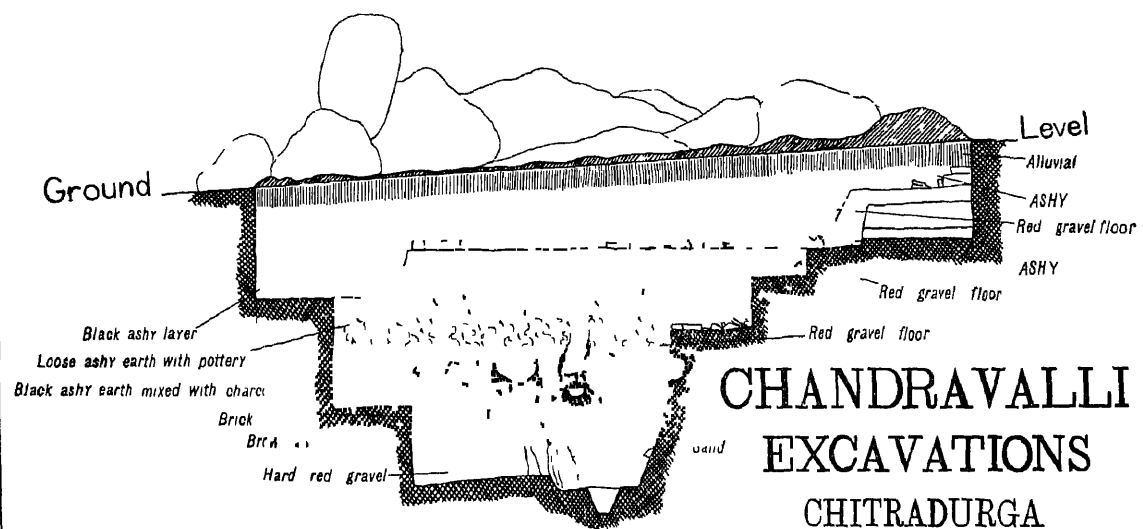
The first four feet contained little more than small bits of pottery evidently brought down from the higher slopes by rain water which flows near the pit like a torrent immediately after a storm. Pottery commenced to appear immediately below, several

bowls and vases of unpolished ware being collected in the next 2' especially in the north-east corner. At a depth of 5', a definite floor made up of hardened red gravel was reached and extending to it on the north was a small foundation made of seven pieces of well burnt bricks (breadth 8 5", thickness 3", and length 16") which probably supported the base of a pillar. On the east pieces of stone slabs formed a similar foundation and there was definite evidence that the floor had been in some places hardened by concrete made of brick-bats, stones and gravel mixed together. Most of the coins found in this floor were covered by greenish crust and on cleaning proved to be of the elephant type and the Brahmi legends common to the coins attributed by Rapson to Yajna Śrī Śātakarni who revived the Śātavāhana power in the second century A.D. (No. 420). Either in the lower level of the floor or just below it occurred a lead coin of king Mudananda (No. 419). The sequence is interesting as it suggests that the two latter rulers were earlier than Yajna Śrī.

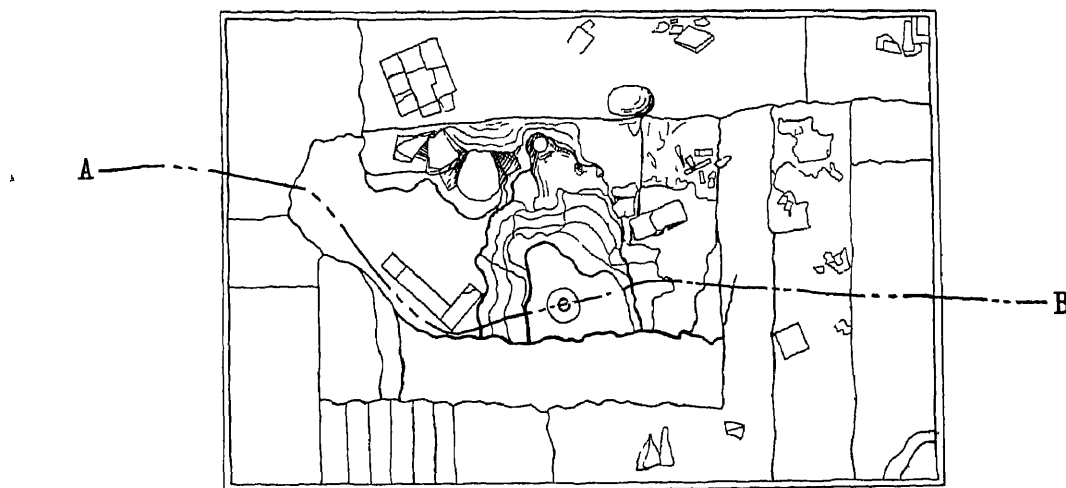
About 1' below this level appeared another floor of very similar character showing its own broken plane of bricks, slabs and hardened gravel. It was on this floor on the west side of the pit that a lead coin of the Bow type bearing the legend 'Rajno Gôtamī putisa Vilivāva kurasa' occurred (No. 421). It was thus clear that this floor though a very shallow one belonged definitely to the middle Śātavāhana period during which the great emperor was ruling.

The thickest of the layers occurred below this floor. To a depth of 2' a large quantity of ashv earth was dug up, full of broken pot-sherds. Some of these latter evidently belonged to polished red ware but there was no evidence of painted designs. Coarse buff ware was plentiful and a large number of vases were found together on a large rough stone on a level corresponding with the floor near the north wall. In a line with the red gravel floor of this layer was a small fire place of bricks and by its side one of stone. Just behind them both, was a row of bricks ($16" \times 7\frac{1}{2}" \times 3"$) perhaps the foundation of an earthen wall standing above them. On the other side of the wall was a large heap of ashes extending to several feet in length and right up to the upper floor containing burnt earth, charcoal pieces, blackened bricks and melted lead coins (No. 425). It looked more like part of a house burnt up and collapsed than like a fire-place. A number of beads and coins appeared in various parts of this layer and most of them bore the legend "Mahārathisa Sadakana Kalalaya" to whom Rapson has assigned the date to circa 180 B.C.¹ The floor of this layer with its reddish gravelly appearance was definitely differentiated from the dark pottery-bearing earth above it both by colour and by character. The occurrence of potsherds in the floor led to further digging and within a depth of 9" an L shaped wall made of large bricks ($17" \times 8\frac{1}{2}" \times 3"$) showed itself towards the west. By its side was obtained

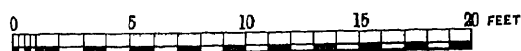
EXCAVATION NO-15.

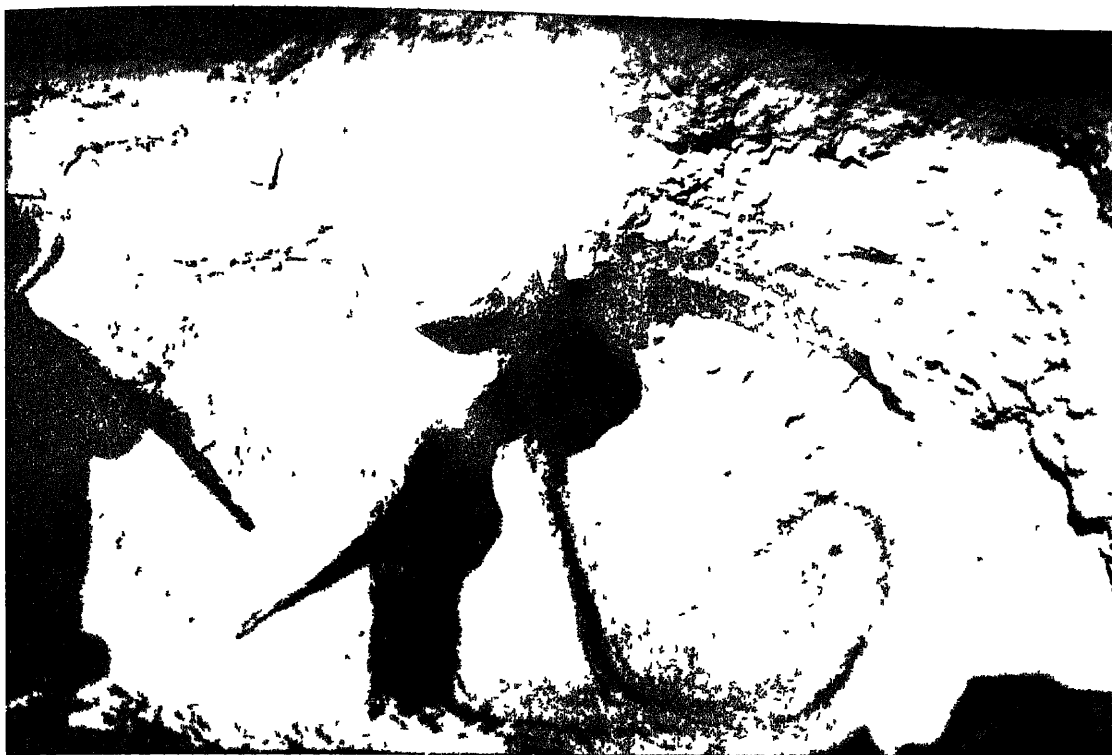


SECTION THROUGH A B

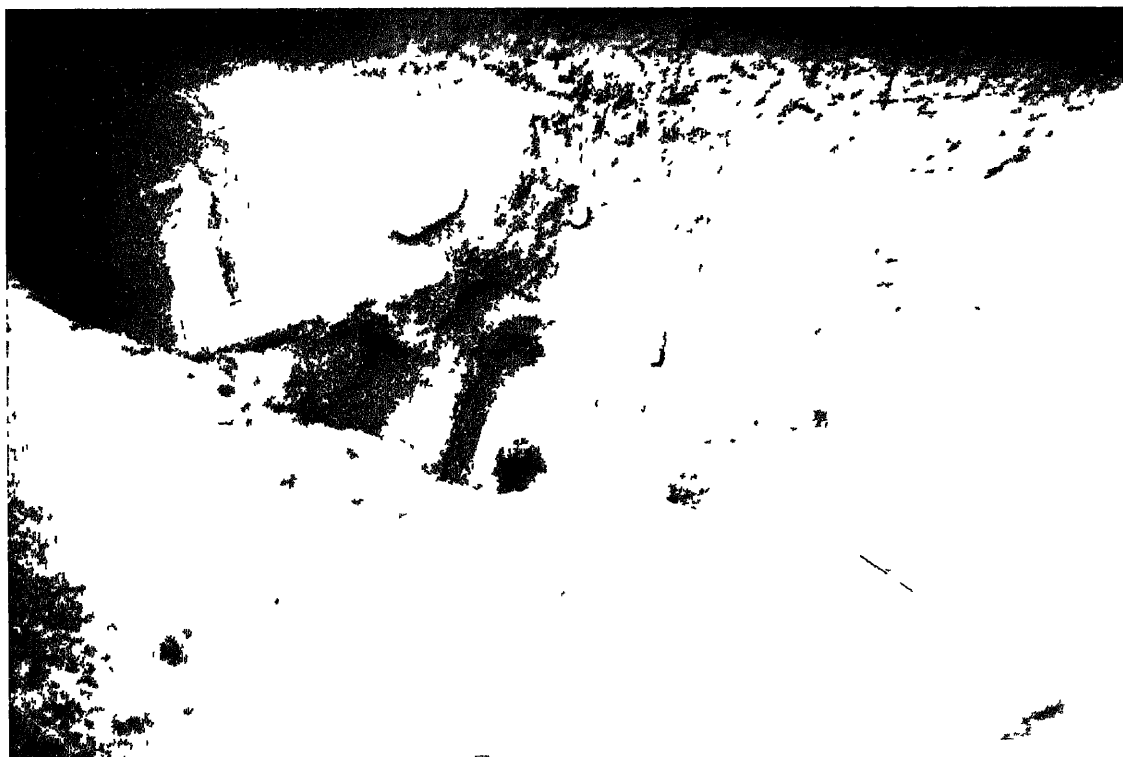


SCALE OF FEET





1 EXCAVATION 15—A STAGG (p 23)



2 EXCAVATION 15—THE BOTTOM, (p 23)

a clue for its date in the shape of some beads and a coin covered by a violet coloured crust. On cleaning, the name of Augustus Cæsar was read upon it (No 428). While on almost a level with it was obtained a lead coin of "Maharathi Sadakana Kalalâya"

For nearly a foot below the level of this wall extended a grayish-coloured loose gravelly bed which the workmen declared to be virgin soil. But a close examination of several basketfuls of this gravel showed that it did contain potsherds, and further digging was continued. About a foot below the L shaped wall large flat bones looking like those of buffaloes were met with along with glazed potsherds and vases. One of the latter which was damaged was brown outside and black inside and well polished, while another was a fine large cup of polished red ware ornamented with basket work design in white (No 777). The grayish gravel floor extended for nearly a foot further down, at which level there was found a row of irregular stones looking like part of a hut foundation. A depth of 13 feet had been reached by now. Another 2" of earth was removed and examined and as no evidence occurred either in the shape of bones, potsherds or stone weapons, further digging was stopped.

The seven layers of this pit and the evidence contained in them came like a revelation and helped to solve a number of problems which confronted the excavator at the commencement of the excavation.

It has been already stated that to the east of the central rocks on a boulder was the engraving of a tiger (13 ft x 3 ft) with its body marked by a peculiar lattice design (Plate IV 2). Part of this body was underground and when a pit was dug to unearth it, two small lead coins were obtained at a depth of 1½ feet from the ground (Nos 786-787). On the slope of the hill higher up, another lead coin was picked up on the surface making it clear that the slope had a great deal concealed within it. At first, in addition to the pit near the tiger two others were dug at different places on the slope and then all the three were connected forming ultimately a roughly T shaped trench (Plate XI 1). Within the area of the trench half a dozen cists were found in different stages of disturbance and ruin. At the western end was a large slab split into two (6' x 5') with the side walls and top slab lying near by. A few open-mouthed pottery bowls of the usual kind were obtained near the slabs along with a valuable coin of lead of the bull type probably bearing the name of a hitherto unknown prince Karna. If the reading of the legend be correct, the date of the burial would go back to about 200 B.C. since no Śātavāhana ruler of that name is known. About 25 ft to its east were the ruins of three distinct cists near which coins of lead and potin evidently of the Śātavāhana period were collected. Close to the tiger, on a large slab existed two rows of rough stones, lying east and west, which probably belonged to another cist.

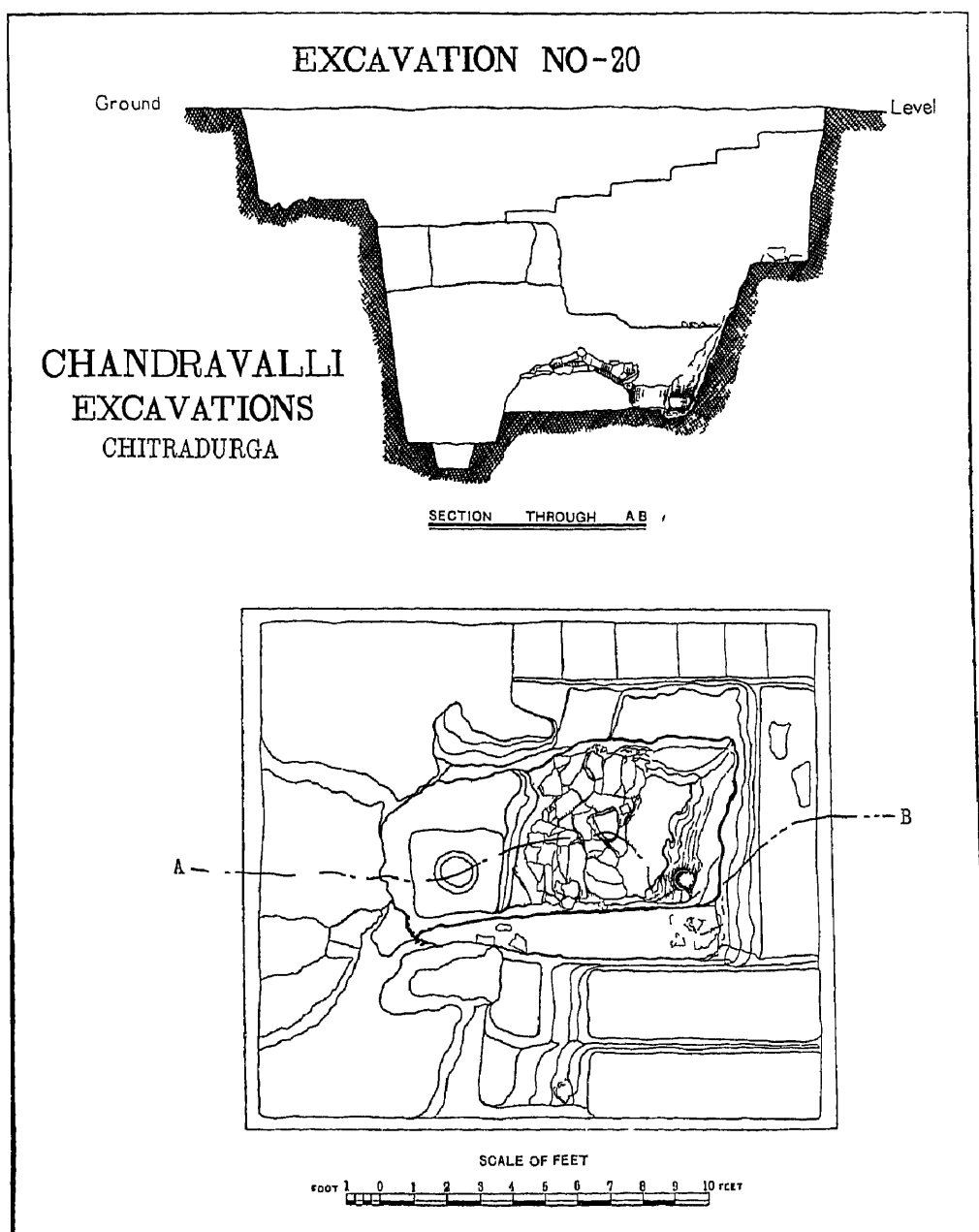
One of the cists which was intact was carefully opened stage by stage and photographs were taken both before and after opening (Plate IX 3) Its upper half was practically filled with what appeared to be lime-stone, while on the lower slab stood two pots containing ashes and small pieces of split bones and teeth of cattle (Plate IX 4) There was also a low-necked beaker and four other small pots (No 914, ff) No human bones were found in the cist But the most interesting stone structure occurred at the eastern end of the trench where on a slab supported by two side-slabs were found a large number of highly interesting pottery vases (Plate X 1) Among them may be mentioned the rims of an elegant urn, polished black-ware cups and bowls with tight fitting saucer-shaped or pagoda-topped lids, miniature vessels, phials for unguents and small three-footed red-ware vases (No 881 and 855) Most of these apparently were degenerate survivals, perhaps retained for funerary purposes and imitations of the larger vases and urns found in the pre-historic complexes of south India. The fact that Śātavāhana coins occurred close by went to show that Śātavāhana funerary pottery still retained the technique and forms peculiar to pre-historic burials Further digging brought to light a polished black-ware saucer and a similar pot, the mouth of which was covered by a gourd shaped bowl and at a distance of a yard from it on the same level, a neolith revealed itself (Plate X 2) Below, was a hard gravel bed but even in it inside a small pit, a black-ware polished urn was discovered upright, the mouth being tightly closed by a large round-bottomed bowl

Thus it was seen that almost throughout the Śātavāhana period, when a town flourished close by, the central hill slope like the field to its north was used for burials. But, as no human bones were found and the urns invariably contained ashes, while the smaller pots had offerings, an important piece of information was obtained about funeral customs in the Śātavāhana times

On a terrace above the central rocks stand a number of large roughly shaped stones which appear to have formed the lower parts of the three
Excavation 17. walls belonging to what was perhaps an one roomed structure
 As the latter was open to the east, it was possibly a temple

To the south-east of the slope of the central rock a pit (10' x 10') was tried. But it was given up at a depth of 1.5' as hardish earth was reached
Excavation 18. A coin was found on the north side 1 foot below the ground
 (No 931)

A little southward, at a depth of 9 inches, hard red gravel was reached except at the north end where an ash pit yielded ivory bracelets, green glass beads, etc (Nos 932-933) The ash pit ended
Excavation 19. at a depth of 1½ feet.





1 EXCAVATION 2) —LOWER LEVELS, (p 27)



2 EXCAVATION 36 —A HOUSE, (p 32)

At the southern end of Bûdipattî the ground rose suddenly by about 6 feet causing the suspicion that it contained some ruined building. But

Excavation 20. as the mound was several yards square a pit of 5' x 5' was dug which was later on extended to 17' x 16' (Plate XIV)

The usual six-inch method was adopted. The earth was whitish and ashy and at first nothing useful was found until a large rough stone appeared four feet below the ground. What that stone stood for, it was difficult to guess. But 2.5 feet below it appeared a foundation of brick-bats, just above which and below also, greenish potin coins turned up (No 987, 1002). Three feet below it again was a layer of pottery with brick-bats interposed here and there. About 1.5' further down was another group of irregular stones and brick bats and six inches below it a floor formed of crushed bricks. Above this floor level pot-sherds were plentiful, while below it brown gravel occurred with very few potsherds. But as pot-sherds were yet there, further digging was continued and a foot lower or nearly 10 feet below the ground was seen part of a large foundation of stone running into the earth north and south and having a width of 2.5 feet. Further down were pieces of crushed pots and a polished red-ware bowl with ornamentation in white (No 1114). Digging was continued to a depth of 15 feet and was stopped since hard red gravel was reached and no pot-sherds occurred in the earth (Plate XV 1)

This pit though less prolific in coins and finds than the one at the northern extremity of Bûdipattî (Ex 15), served greatly to corroborate the latter's evidence, especially about the number of layers and their character.

Midway between Ankle Matt and the central rock to the south of some toddy palm trees, some rows of bricks were seen in the ground. Near

Excavation 21. them a copper coin of the lion type issued by Krishnarâja III Mysore, was picked up (No 1116). On digging, two

brick foundations (1.10") running north to south were disclosed. In the ground between them at a depth of one foot occurred a pavement of irregular slabs, perhaps part of a floating foundation. Below the pavement were found pottery bowls and cattle bones. A little to the north was an ash pit in which pot-sherds and burnt bones of cattle and other animals were found.

As the Kadamba Rock-inscription refers to a tank, careful search was made for all signs of bunds along the Hulegondî defile. Three

Excavation 22. ruined dams were found, one of which is close to the new masonry dam and has a breach 100 feet wide. To find

out how much of the bund was artificial, a trial pit was sunk on the right bank behind the rock overhanging the new dam. Here on the northern side was found a brick facing (40' x 6') made of half and quarter bricks paved together to prevent the earth from being removed by flood-water. The half bricks measured 8" x 8" x 2.5"

In the centre of the quadrangular terrace in front of Ankle Matt are to be noticed a few bricks and a stone which appear to have formed part of a brick-structure on which perhaps stood an image of Nandi. The inscription in the Pañchalinga cave suggested the Hoysala period. On a careful search the body of a soap-stone statue was revealed near the southern end of the quadrangle. A pit (6' × 6' × 3') was sunk around the figure which turned out to be Nandi with broken-head and hump (Plate XVI. 1). Two other pieces were discovered a little farther away and the three parts put together formed a fine recumbent bull.

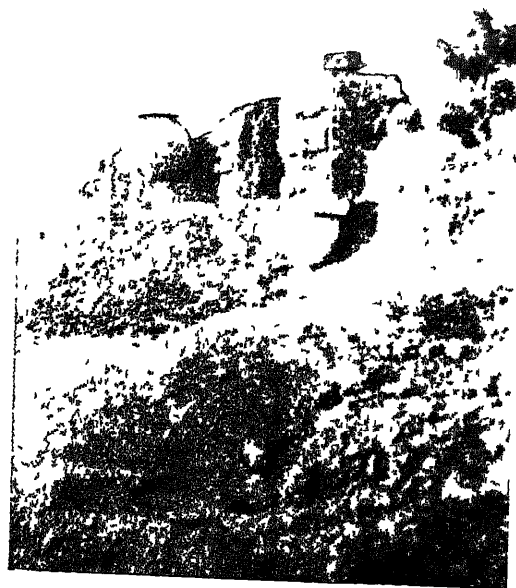
In front of the Hulêgondi Bhanava temple at a lower level there was a mound on which were lying numerous stone beams, pillars and slabs belonging to some ruined temple. The tops of the jambs and the lintel beam of a soap-stone doorway were noticed and a pit was sunk to unearth them. After recovery they were found so heavy that they had to be arranged up-side down for being photographed (Plate XVII). The jambs of the doorway contained the leaf and floral ornamentation commonly seen in Hoysala architecture, while the heavy lintel stone had a row of fine swans with out-spread wings and with Gajalakshmi seated between two elephants above the row. When earth to a depth of 9" was removed, the irregularly fallen bricks probably of the tower of the temple were disclosed. The main outline of the temple was noticed when a depth of two feet was reached. On the north side excavation was continued to a depth of 4½ feet, but since no bricks or pottery could be seen in the lime-stone gravel, further digging was stopped and the doorway placed in a secure position.

In the right wall of the New Water-course just below its confluence with the Basavanagondi water-course, could be clearly seen three distinct layers of pot-sherds. In order to find out whether they belonged to distinct layers a cutting was made with a step representing the level of each layer. Several greenish potin coins (Nos 1155-1156) were collected in the middle layers along with some beads and other articles while painted pot-sherds occurred in the lowest layers.

To the south of the Basavanagondi water-course lay a heap of stones 3 feet high and 15 feet in diameter. It appeared to be part of a collapsed building which being so near the surface might be very recent. As the smaller stones were removed and the larger ones below came to light three distinct rows could be distinguished running



1 EXCAVATION 23 —A STONE BULL, (p 28)



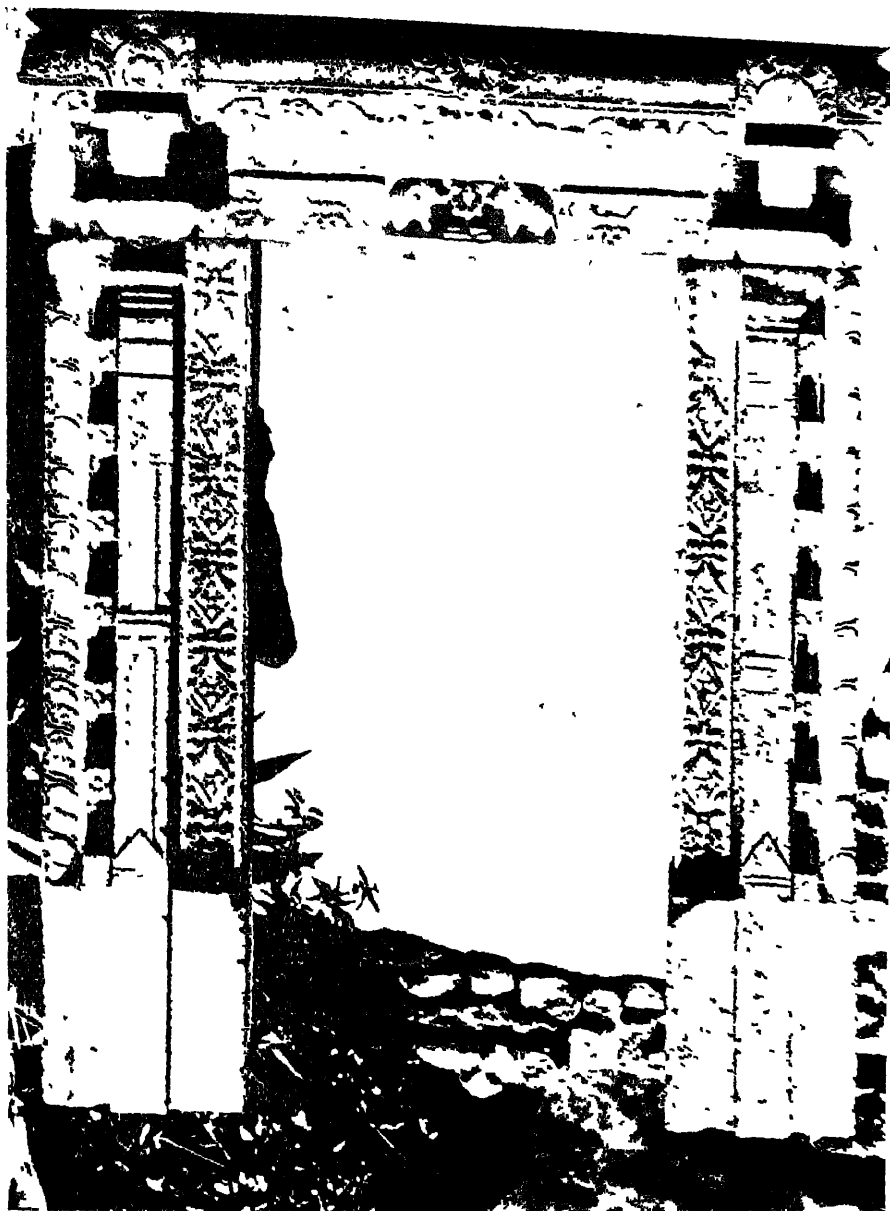
2 EXCAVATION 35 —CORNER OF A HOUSE,
(p 32)



3 EXCAVATION 36 —POT WITH LID, (p 32)



4 EXCAVATION 34 —GRINDING STONE FOR NEOLITH,
(p 31)



EXCAVATION 22 -ARTISTIC DOOR FRAME, (p 28)

north and south with an east-west row at either end. Bones of small animals, probably of birds, were collected in some quantity among the larger foundation stones. No clue about the date of the ruins was had until near one of the foundation stones at a depth of only 6 inches from the ground level a silver *Vīṇāyī Hana* was obtained. For the reasons discussed elsewhere,¹ *Vīṇāyī Hanas* have now been assigned to the later Hoysala times. Thus it was decided that the collapsed building was some unimportant structure of the Hoysala times. The hint thrown by the inscription in the Pañjāra-gāwān cave, that the Chandravalli valley was lived in during the Hoysala days, was confirmed.

In order to find out the layers contained in the ground further below without disturbing this evidence of the Hoysala period, two pits were sunk one to the east and the other to the west of the ruins. Evidences of the next floor below appeared in the shape of slabs at a depth of 1½ feet from the ground. Another floor appeared to exist at 3 feet depth, below which again at least two different varieties of pottery could be traced at different depths. Gravel appeared to occur at a depth of 7 feet.

In order to gather more information about the underground contents of Basavanagundi, a straight trench running east to west was excavated with a length of about 70 feet and a breadth of 3 feet (Plate VIII 3). Within half a foot several lines of slabs and rough stones appeared belonging evidently to one layer the date of which could be gathered as the fourteenth century by a gold *Vīṇāyī Hana* (No 1269) picked up on one of the slabs. Below this level structural evidence for only two layers could be found the bottom of hard gravel being met with at a depth of between 5 and 6 feet. But the occurrence of unglazed pot-sherds, polished red-ware pottery, painted ware and polished black ware in a rough order from the surface down-wards showed that there were several layers below the Hoysala and that most of them belonged to the Śāta-vāhana times. An ash pit at a depth of about 6 feet contained some interesting vases and a perforated cup with a tight fitting stone lid (Nos 1347-1348). On the whole the trench proved the existence of a Hoysala layer close to the ground and of several layers belonging to the Śāta-vāhana times below it (Plate VIII 4).

On the right bank of the Basavanagundi water-course a few bricks were visible in several spots, and an attempt was made to trace the wall that may possibly be connected with the bricks. A little digging disclosed a rather uneven floor of large brick-bats lying 2 to 3 feet below the ground. A few feet to their west on a level with their lower courses was found a *terra-cotta* cast of what is very probably a Roman coin (No 1354).

(1) Mys Archl Rep. 1929, p 25-27

The brick flooring was removed and below it on the west side of the pit were found 4 half bricks arranged like the foundation of a pillar. About a foot below these occurred coral beads, iron nails and pot-sherds. Two feet lower down in the dark gravel, that is $7\frac{1}{2}$ feet below the ground level were found a half brick, some irregular stones and the broken lower stone of a mill lying up-side down. Digging was continued to a depth of 12 feet but only hard gravel without any pottery was met with.

Some other bricks visible on the right bank of the Basavanagondi water-course led to the discovery of 3 walls about 3 feet in height forming a small room. On a level with the top of the walls was one layer of pot-sherds while near their bottom was another.

Excavation 28. Inside the room were collected some imitation coral beads (No 1373) and a crystal spherule (No 1385). A large slab was lying on the top of the west wall, while in the north-west inside corner was found a large broken urn half buried in the earth. In it were a shallow clay cup and a small clay oil lamp. The pot itself had numerous thumb marks of the maker on the inside. The walls had 6 courses of bricks most of which were broken pieces. The full bricks measured $18'' \times 9'' \times 4''$ and the walls were $19''$ thick. There was no sign of plastering or the use of mortar. Instead of the latter a mixture of red earth and sand appeared to have been employed. As pieces of bricks were mostly used the walls appeared weak specially in their central longitudinal line. No special foundation was visible and the walls of the period appeared to rest on the hardish gravel bed.

In the northern part of Basavanagondi a foundation of small rough stones was visible near a boulder. A little digging showed that they were meant for a hut the back wall of which was formed by the boulder. There being the indication of something like a verandah in front of the hut.

At the head of Bâlalagondi where the water-course takes its origin from the rocks, there is a large boulder which looks like having come down from the slopes above, under it is a low mound of earth in which are unbedded bricks, stones, pot-sherds and bones which have a crushed appearance. It is possible that there was an earth-quake after the Sâtavâhana period and huge boulders were hurled down on the plain below. Popular tradition records that about 80 years ago there was a severe earth-quake which shook many boulders off the sides of the hill. About 30 feet from the boulder on the right bank of the water-course several layers of pot-sherds were visible, but on digging no brick wall could be found. Pieces of large sized bricks however existed in plenty, and about 5 feet inside the left bank the collapsed bricks and slabs of a house were

found and in front of them at a depth of two feet from the ground occurred an over-turned pot (No 1400) and a coral bead

Above Bâralagondi, about 150 feet up the hill side is a large sloping platform (100'×100') Here a collapsed brick structure was observed
Excavation 31. and on closer examination it appeared to be a flooring made of pieces of large bricks Enough earth was removed to make the bricks clearly visible and between them and the tamarind tree to the west a shallow trench was excavated (40'×2') The northern end of the trench was widened (4') and deepened Three feet below the level of the bricks occurred a fine neolith of hard dark stone (No 1420) A foot further down in what was perhaps an ash pit broken pots and bowls were found At 6 feet below the ground digging was stopped

To the south-east of the Bâralagondi terrace and about 50 feet higher up is one of the many caves of the neighbourhood It is clearly visible
Excavation 32. from near the tiger rock An old path-way led to its front and it appeared likely to have been a stone-age home (18'×15'×7') At the back of the cave was found a boulder about 3½ feet high on the top of which appeared a worn out smoothened patch (1'×1'), formed evidently by stone weapons being ground on it But on excavating, the ground yielded within a depth of 9 inches plenty of iron slag Further inside was an ash pit with pot-sheerds one of which at least bore a design in white painted on red ground below the ash pit at a depth of 3 feet appeared hard lime-stone gravel This and the neighbouring cave in which evidences of neolithic life occur along with iron slag raise the important question whether the prehistoric men of Chitalding might not be among those who discovered or at least first adapted the use of iron

Some feet to the north of the Bâralagondi terrace a pit (7'×5½') was sunk just by the side of a boulder for the purpose of finding neolithic evidences
Excavation 33. At a depth of 1½ feet near the west wall was a broken mealing stone and about three feet below the ground on the east side were found a half finished neolithic weapon, a well ground round neolithic celt and two round pounders (Plate IX 2) In the centre of the pit at a depth of 2½ feet occurred two rough stones with a smaller one between them suggesting a fire place, the existence of which was proved by the occurrence of ash A small rough slab lay near by and below them was hard brown gravel

On a boulder to the north of the Bâralagondi terrace were clearly visible two shallow depressions (2' x 1') which were most probably caused by grinding stone weapons (Plate XVI 4). A pit 6'×5'×5'×3½' was excavated by its side, but no neoliths

were recovered. The earth was ashv and it was still yielding bits of bones and potsherds when work was stopped.

On the right bank of the New Water-course opposite to the central rocks was a high mound standing at its confluence with its Basavanagondi tributary. Here on the top of a high natural wall of hard red gravel could be noticed a layer of recent ashy earth from which two brick walls were just emerging. On digging the southern one led to a door and ultimately to a room which held in one corner a fire place. Near the latter were found splintered bones and black beads. To the north was found another room with a large urn in its corner (Plate XVI 2). The bricks were large and uniform ($16'' \times 8'' \times 3''$) and the walls which were comparatively well built though only 2.5' in height showed no traces of plastering or mortar. There was no trace of any foundation and the lowest course of bricks stood on loose made-up earth and not on the gravel bed which could be found 2 feet below it.

At the northern end of Basavanagondi close to Chattri-bande a few bricks were just visible in the ground, suggesting the existence of a house. A little digging disclosed a wall made up of large bricks ($18'' \times 9'' \times 3\frac{1}{2}''$) (Plate XI 2). The excavation was extended tracing the course of the walls until the plan of a good part of a house stood visible (Plate XV 2). The walls were 18'' thick, the bricks being placed in a fashion which resembles what is commonly known locally as English bonding. Between the courses of the bricks, red earth had been used instead of cement and the house appeared to contain several rooms, one of the walls abutting on a boulder to the east. Some interesting pottery vases, roofing tiles roughly shaped like the modern Mangalore tiles (No 1507), coins of lead bearing the legend Mahārathisa Sadakana kalalaya (No 1447 ff) and a large number of pestles and mortars (No 1503) were collected in the house. One of the mortars (No 1504) had some kind of paste sticking to it, the house being possibly that of a physician. A problem arose when to the south-east of the house a row of pieces of slabs was met with and it was noticed that the lowest of them were on a level higher than the floor of the brick house. The row of stones probably belonged to a collapsed wall of some other building of a later period. About 40 feet to the east of this house on the same level in the sloping bank of the water course the top of a large pot was noticed. On digging out the pot proved to be a large red-ware round bottomed urn about $2\frac{1}{2}$ feet in diameter the low neck of which was covered with a shallow basin-like lid (Nos 1510-1511). Both of these were cracked and went to pieces when excavated but they were carefully re-built on the spot and photographed (Plate XVI 3).

71.22.2.4.4 | 1507 : 2 . II

COORG INSCRIPTIONS.

Translated for Government

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BY

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MEMBER OF THE ROYAL ASIATIC SOCIETY.

Secretary to the Government of Mysore

BANGALORE

MYSOORE GOVERNMENT PRESS,

1886.

PREFACE.

So far back as 1873 lists of these inscriptions were furnished to me by Government with a view to their being translated and published. But the numerous other important works on which I have been engaged took up all my spare time. Being referred to recently by Colonel W. Hill, then acting as Commissioner of Coorg, for information regarding the inscriptions, it seemed desirable to get them printed at once, as the number was not large. Some of the oldest and most important had been deciphered and published by me at various times; of others I had copies by me made during my official connection for many years with Coorg as Director of Public Instruction. The materials were thus in great measure already prepared, and I am indebted to Colonel Hill, and to Colonel Tredway Clarke, now Commissioner of Coorg, for assistance in procuring copies of some of the modern inscriptions.

Bombay, Easter 1886.

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Preface	..				vii
Introduction					i—15
Inscriptions —					
No.	Date A D		in reign of		
1	466	<i>Ganga</i>	Anant		1
2	837		Sitya Vadda		5
3	890		do		6
4	977		Rācha Mallu		7
5	989		.		8
6	1255	<i>Hoyasala</i>	Vīra Narasiṃha		9
7	1286		do	.	10
8	c 1400		Bhaga	. ..	11
9	"		do	.	12
10	1514		.		13
11	1693	<i>Belur</i>	Krishnappa Nayaka		15
12	1782	<i>Coorg Rajas</i>	Vīra Rājendra Vardeyari		17
13	1796		do		19
14	'		do		21
15	1808				23
16	1815				"
17	1820		Iṅga Rājendra Vardeyari	.	24
18	1831		Vīra Rājendra Vardeyari		26
19	"		do		"
20	"		..		27
21	"		do	..	"
22	1811		..	.	28
23	1812		..	..	,
Illustrations —					
Mormon plates	.		..	..	to face p 4
Peggū inscription	..	..	..	.	" 7
P' . . . inscription	.	.	.	.	" 11

INTRODUCTION.

The inscriptions of Coorg though few in number are, especially the earlier ones, not without importance and they range over a considerable period. They tell us little about the Kodagas or Coorgs themselves. Nor was this to be expected, for the Coorgs are naturally an unlettered race, their very language having no written characters, and although the predominant class, they form less than one-sixth of the population. Those inscriptions which date from before the end of the 10th century A. D. are connected with the *Ganga* dynasty, thence to the middle of the 14th century the *Hoyasala* kings appear in the ascendant, followed by the Nayaks of Bélú under the *Vijayanagara* empire, and finally by the Rájás of Kodag (or Coorg). The close connection of the province with Mysore throughout the greater part of its history is thus apparent, a connection which has been perpetuated to the present day in the arrangements for its government by the British Government. The earlier inscriptions show that the Jain faith was exclusively the State or court religion. Then followed the Śaiva and Vaiṣṇava creeds and lastly the Lingáyat form of Śaivism. All this while, the Coorgs no doubt as now, kept to their own Ancestral and Demon worship¹. Of the former, No. 5 possibly furnishes evidence, as also of the antiquity of the Coorg houses.

Gangas.—The Ganga line of kings was first brought to notice by my publication in 1872² of the Mercara plates, which here form No. 1. My discovery soon after of the Nága³ ghat, Mallohalli, Hosú⁴ and other plates giving fuller information regarding the dynasty, kept up the interest excited in them and brought out their traditional history, bridging over the space which intervened between the Mercara plates and the stone inscriptions Nos. 2 to 4. The Revd. T. Foulkes has since published one⁵ which throws much light on the subject, and I am in possession of the Hebbur and Naisapur plates and have taken copies of numerous stone inscriptions of this dynasty, all which will appear in the fresh work I am preparing on the inscriptions of Mysore. From these various sources a mass of information has been drawn, which it appears advisable to present in the form of annals, with indication of the authority on which the statements rest. Where particular phrases occur generally in several inscriptions, it has not been thought necessary to specify the authority. Unless otherwise stated, each king may be considered to be the son of his predecessor.

The territory ruled by the Gangas may be described in a general way as the whole of the region drained by the Káveri, with the exception of the delta of Tanjore. It extended therefore over all the south and west of Mysore, Coimbatore, Salem, Coorg and parts of Malabar. Their capital at first was at Skandapura, which Lassen has placed at Gajjalhatti on the old ghat road from Mysore to Trichunopoly. But from the time of Ilai Varmma the capital was at Talakádu on the Káveri.

DATE
A. D.

Annals of the Ganga kings *taken entirely from inscriptions*

On authority of
witness inscriptions.

Kongani⁷-Varmma³, Dharmma Mañadhivaja

of the Káurayana gótra
cut through a pillar of stone with a single stroke of his sword
adorned with wounds obtained in battle
a wild-fire in consuming the stubble of the forest called Bana
master of countries born from the rapidity of his own victories
was in the great city of Kuvalála (Kolai)
consecrated to conquer the Bána mandala
had the banner of a peacock's tail (*puchha*)

Mallohalli
Bana Ma
Salem

¹ Of all forms of religious devotion or homage to dead relations is the most widely extended. (I refer any one who doubts this fact to the 1st B. Tylor's 'Primitive Culture,' vol. II, chap. xviii.) SIR MONIER WILLIAMS in *Rel. Thought and Life in India*, p. 271.

² *Ind. Ant.* I, 363, XII, 12, *Mys. Ins.* 282.

³ *Ind. Ant.* II, 156.

⁴ *id.* V, 156, 158.

⁵ *Madras Journal of Literature and Science* for 1878, p. 133.

⁶ *Manual of the Salem District* Vol. II, p. 364.

⁷ This name also has the forms Kongani, Kongoni, Konguni and Konguli.

His name, according to the Lakshmevara grant, was also Mallava, but it is improbable that two kings in succession had the same name, and the statement is found nowhere else.

DATE A. D.		On authority of what inscription?
	Madhava a touchstone for (testing) gold the learned and poets skilled among those who expound and practise the science of politics wrote a commentary on the law of adoption (<i>dattaka śūtra</i>) adorned with wounds obtained in battle- of a wealth and glory protected by Bhagavat	<i>Mallohalli</i> ,
247	Hari-Varma used elephants in war of great wealth acquired by the use of the bow <i>Inscription</i> Grant in Śaka 169 at Olekōlu in the Maśū(r) nād 70	" <i>Tanjore</i>
	Viṣṇu Gopa ³ devoted to the worship of gurus, cows and Brahmins praising the feet of Nārāyaṇa his mental energy unimpaired to the end of life in kingly policy the equal of Bṛhaspati in valour equal to Śakra	<i>Mallohalli</i> , "
	Rāja Malla ³ lord of the city of Kōlāla (Kolai) ruling in the city of Talavana (Talakādu) receiver of a boon from the goddess Padmāvatī <i>Inscription</i> Grant in Śaka (? 272) the year Śādhāna, at the city of Talavana	<i>Harichara</i> " " "
-425	Madhava ¹ married the sister of the Kadamba king Kṛṣṇa Varmā ⁵ his head at the feet of Tīrāṇibaka his two arms grown stout and hard with athletic exercises eager to raise the ox of merit out of the mire of the Kali yuga reviver of donations for long-ceased festivals of the gods and Brahman endowments	<i>Mallohalli</i> "
425-478	Avinita, Kongani son of the Kadamba king Kṛṣṇa Varmā's sister, crowned while an infant on his mother's lap married the daughter of Skanda Varmā, Rāja of Punnād ⁶ reckoned the first of the learned devoted to the worship of Hara like Vairasvata Manu in protecting the South in the maintenance of castes and religious orders	" " " "

1 This occurs in only one inscription, and seems to be transferred from Kongani-Varmā in mistake

2 The Harichara grant represents him as the son of Kongani Varmā — the intermediate kings have evidently been omitted

3 No other inscription mentions him, and it is doubtful whether this name was used so early. The form Kolāla too is more modern, and the reference to Padmāvatī seems to connect him with the later king

4 Son of Viṣṇu Gopa

5 There is a grant by the son of this king which would place the latter in about Śaka 380 (*Ind. Ant.* VI, 23, VII, 33)

6 The Punnād or Punnād 10000 formed the extreme south of the present Mysore country and corresponds with the Pannād or Ten Nād country of the 16th century (*Mys. Ins.* 334). The name survives in the existing Iṣṭānādu, now called Iṣṭānādu, the cradle of the Mysore royal family. The Punnād of Ptolemy and the Pannata of Colonel Yule's map of Ancient India seem to refer to the same. A grant of the Punnād rajas has been found by Mr. Sewell, which gives the following names of the kings —

Kṛṣṇappa Rāṣṭhita Varmā

Nigadārita, his son

Singh Varmā son of the last

His son, not named

Skandha Varmā, son of the last

Ravidatta, his son —

who makes the grant from Kittipura (*Ind. Ant.* XII, 11).

DATE
A Din authority of
what inscription.*Inscriptions*

Grant in the 29th year of his reign, the year Jaṣa *Mallohalli*
 Grant in Śāka 388, sanctioning a gift by the mantri of the king Akāla-Vaṣṣa,
 bestowing Badaneguppe in the Edenad 70 of the Punad 10000 *Meruva*

478—513...Durvvinīta, *Kongani Viddha*

married one who chose him though betrothed by her father to another *Mallohalli*
 was taught by the author of *S'abdhivata*¹ *Hebbur*
 though not matured in age yet of ripe virtue *Bang, Mus.*
 wrote a commentary on 15 saṅgas of the *Kṛṣṇa* *Mallohalli,*
 fought sanguinary wars for the possession of Andāri, Aṭṭāri, Pannulāre, *Hebbur*
 Pennagata and other places² *Mallohalli*
 ruler of the whole of ? Pānād and Punnād
 like Varvasvata Manu in protecting the castes and religious orders of the
 South
 praising the feet of Viṣṇu
 the Yudhishtira of the Kali yuga "

Inscriptions

Grant in the 3rd year of his reign to a resident of Mahāsēnapura *Bang Mus*
 " " 35th " " the year Vijaya, of Kelale *Mallohalli*

Mushkara, *Mohkara*³, *Kongani Viddha*

married the daughter of the Śudhu Rāja *Brit Mus.*
 groups of clustering savages did homage at his feet

S'ri Vikrama, *Kongani Viddha*

the abode of 14 branches of learning
 skilled among those who teach and practise the science of politics in
 all its branches

Bhu Vikrama, S'ri Vallabha, *Kongani*

his chest scarred with wounds obtained in battle from the tusks of
 elephants
 defeated the Pallava king in the great battle of Vilanda,⁵ carried
 off his women and took all his country

S'ivamara⁶, Nava Kama, *Kongani*

the younger brother of Bhū Vikrama

-727 Marasimha⁷

protected Dundikōj Eṇṇa and Nāga Danda, one of them a refugee *Salem*
 from Amōgha-Vaṣṣa
 cut a piece of bone out of his body from a wound received in the battle
 of Vaimbalguli and sent it to the waters of the Ganges "
 defeated the Pandya king Varaguna in the great battle of S'ī-
 pumanibi (or ? S'īpuma) "
 but lost his life in saving his friend "

1 A work of this name, said to be a *maṣa* on Pāṇini, is attributed to Puṣyapada (see *Mysore and Coorg*, Vol I, 373, *Kaṇṇataka-Bhashā Bhūṣaṇam Intro vi*). On the strength of the name Puṣyapada occurring incidentally in a Chidambaram inscription of Śāka 651 he has been placed in the 7th century, but as Dr Bühler points out (*J. Ind. Ant.* XIV, 335) he is likely lived in the 5th century A D, and the mention of a Puṣyapada does not suffice to fix the date of the Puṣyapada.

2 Pennagata is in Salem District, at the foot of the Eastern Ghats, the other places are not identified

3 This form occurs in the British Museum and Lakshminarayana grants

4 British Museum plates

5 This was not the name of the king, as pointed out by Mr Fleet.

6 Owing to a blurred photograph this appeared to be S'imesvara in the Nāgamangala plates, but on consulting the originals, which I have lately seen for the first time, it is clearly S'ivamāra there too

7 Some terms which Mr. Foulkes has taken as proper names in connection with him seem more likely to be ordinary royal titles.

1. 1177
A. D.

On authority of
what inscription

727-777...S'ri Purusha, Prithuvi Kongani, *Késari, Rāja Késari,*
*Muttarasa*¹

his queen was S'ijā,
living in Mānyapura,
restored the Bāna line of kings in the person of Hasti Malla

Nāgamangala
,, and *Hosūr*
Salem

Inscriptions

Grant in the 28th year of his reign, (?his son) *S'ivamāra* being governor
of Kadambur

Sivapattana
Hosūr

Grant in Saka 685 in S'ipura belonging to the Gūdalū mūḍi

Grant in the 42nd year of his reign, his son *Duggamara, Ereyappa* or
Maneyappa, whose wife was Kanchi abbe, being governor of the
Kovalala nīd 300 and the Gangālu 1000

M. lāgāwī and
Bissēnhalli

Grant in Saka 699, the 50th of his reign, of Ponnallu in Nūgunda.

Grants in his reign by (?his son) the young king (*ele arasa*) *Lōlāditya*

Nagamangala
Sivapattana
and *Rāmenhalli*
Salem

Grant of the Bana king Hasti Malla, mentions Sūra Nandi as if a
king of the Ganga line at about this time, and may refer to the same

About 790 the Rāshtrakūta king Dhārā-Vaisha or Nirupama defeats and imprisons
Ganga, who had never been conquered before

(*Ind Ant.* VI, 69,
XI, 161)

808 Prabhūta-Vaisha or Gōvinda, the son of Nirupama, releases Ganga from his
long and painful imprisonment, but has to confine him again on account
of his hostility.

(, ,)

813 **Chakri Raja**²

ruled the whole of Ganga mandala

his sister was married to Yaśō-Varmma of the Chālukya family, and
was the mother of Vimalāditya, governor of the Kunungil country
under Prabhūta-Vaisha

(, XII, 15)

(,)

S'ivamara³

acknowledged as a poet

defeated the Rāshtrakūta, Chālukya and Hahaya army
in Murugundūr⁴

Narasimha

Vijayāditya⁵

the brother (*brāta*) of S'ivamāra

"

"

"

809-887 **Raja Malla, Satya Vakya, Kongani Varmma, Dharmma**
Mahārājapūṣpā⁶, *Permmunah*

lord of the city of Kovalāla, lord of Nandagur

Bihūr

"

Inscription

Grant in Saka 809, the 18th of his reign, of Bihūr (in Coorg).

"

1. S'ivamāra

2. Connection with the other kings of the line is not known

3. S'ivamāra is mentioned in the Nūpama inscription between S'ri Purusha and S'ivamāra the connection here is not known

4. Mūlagaṇ in Mandavatala

5. S'ivamāra

6. S'ivamāra, from the time the place to mahārājapūṣpā

Somewhere about this time must be introduced *Eryypparasu* of the Bégú inscription, 'ruling the Gangavádi 96,000 under the shadow of his single umbrella', who, from the expression that he was 'like lightning descending among the stars in the clear firmament of the world renowned Ganga race,' seems to have been a usurper. Nothing more has been found about him.

DATE
A. D.

On authority of
what inscription

902-909 **Niti-margga, Satya Vakya¹, Kongani Varmma²,
Dharmma Mahárájadhurája², Ruchamalla², Permmannadi¹**
lord of the city of Koralála, lord of Nandagiri

Chikmagalá

Inscriptions

Giant in the 6th year of his reign at Kariya-muguli
" Saka 824 at Kannamangala
" " 831 at Mankunda.
in the year
" while under him Nitya-Vaishya of the Pallava line was
ruling the Gangavádi 1,000.

Nasirpur
Mandir
Moghalli

Kendatti Mahaválo

954-974 **Marasimha (Márasingha), Satya Vakya³, Kongani
Varmma³, Dharmma Mahárájadhurája³, Permmannadi³,
Ganga-Kandarypa⁴, Nannya Ganga⁵, Jayaduttaranga⁶**
lord of the city of Kolála, lord of Nandagiri
destroyer of the Nolambas

Kibbanhalli
Lakshmi'svara
and Mallupattina
Kibbanhalli

having slain all the Nolambas
goes against the Gúrjara king by order of 'the king who
destroyed the Chólis'

Lakshmi'svara

Inscriptions

Giant in Saka 876
" " 890
" " 893 while ruling the Gangavádi 96000 under
Nitya-Vaishya
" " 896 while ruling under Kakkala Deva
" 896 stating that he died then

Halebid
Lakshmi'svara
(I A XII, 256)
(I A XII, 276)
Middigiri

974-977 **Raja Malla (Rácha Malla), Satya Vakya, Kongani Varmma,
Dharmma Mahárájadhurája, Permmannadi**
lord of the city of Kolála, lord of Nandagiri
Mahárája of Sripura

Peggá

Inscriptions

Giant in Saka 899 at Peggadú (in Coorg) by *Rallasa*
(his younger brother) ruling on the banks of the
Beddore

The Mercata inscription of Saka 911 may belong to the same

¹ Nasirpur inscription

² Chikmagallu and Kendatti Mahavala inscription

³ Kibbanhalli inscription

⁴ Lakshmi'svara inscriptions

⁵ Halebid inscription

⁶ Kibbanhalli and Halebid inscriptions

⁷ The Lakshmi'svara inscription seems to state that he was the younger brother of Hara Varmma, wherefrom Mr Fleet draws the conclusion that this is the correct date for the third king of the line, a statement that can be disproved from the grant itself, for among the boundaries of the gift are mentioned the *Mohana rasabi*, the *... ..* and the *Ganga P.*, all memorials to various predecessors in the genealogy. The relation of Marasimha to Niti-margga is nowhere stated, but Raja Malla is called the son of the latter, the former may therefore have been his younger brother.

DATE
A. D.

On authority of
which inscription

1058—1065 . Gangarasa,¹ Satya Vakya, Kongani Varmaná, Dhamma
Maháájádhuájá, Nannya Ganga, Ganga Gángéya,
Jayad-uttaranga Balagámi and Nirgunáda
lord of the city of Kólála, lord of Nandagni
having the crest of a lusty elephant
worshipper at the feet of S'iva
having obtained a boon from the goddess Padmávatí

Inscriptions

Grant in the year Vilambi at Balagámi Nirgunáda
„ S'aka 987, the year Nala, while he was ruling the Aralala 70 &c Balagámi

There is no doubt that about this time occurred the Chóla invasion which brought to an end the Ganga sovereignty. The conquest appears to have taken place under Rájendia Chola, whose reign, as generally received, began A. D. 1064,² and was effected by the prince who thence assumed the name of G. Rájendia Chólá. The event According to an inscription noticed by Dr. Bunnell³ he was Rájendia Chólá's brother, according to other accounts his brother-in-law. On inscriptions at Kolar and Punalhali, Rájendia Chólá himself is called the capturer of Ganga, and in various inscriptions he claims to be ruling, among other provinces, over Gangavádi.

From the fact that *Gangarasa* in 1058 appears to be in full power, but in 1065 ruling a province under the Hoysala king, I am inclined to think that the overthrow of the Ganga power must have occurred in his time, and that he fled for refuge and was received into favour by the Hoysala kings then just rising into notice. The significant titles Kongani-Varmaná, D' are not used after this.

But the Hoysalas themselves were at that time subordinate to the Chálukyas, and we find a Ganga highly distinguished himself in the service of Bhuvananka-malla of the latter family, namely—

1070—1102 Udayaditya, Ganga Permmannan, D'
Nannya Ganga, Jayad-uttaranga Balagámi
lord of the city of Kólála, lord of Nandagni
having the banner of a lusty elephant
having received a boon from the goddess Padmávatí

Inscriptions

Grant while under D'
„ in S'aka 993, the year Vinodhikrit, while minister for peace and war
to the same and living at Pankapura
„ in S'aka 993 as above adds that he defeated the Málava king,
and discovered a conspiracy against the throne and the guru
„ in S'aka 997, the year Rakshasa, while residing in Balligave, governing,
under the same, the Banavase 12,000, the Santalga 1,000,
the Mandali 1,000 and the 18 agraháras, after having
conquered the kings of Chóla, Chola, Pandya, and Pallava
„ in the 27th year of Chalukya Vikrama, the year Chitrabhanu

The Hoysala king Bitti Déva was not long after his accession in driving out the Chólas from the late Ganga dominions and possessing himself of them. He gave shelter to the Vaishnava apostle Ramánujachári, who fled from the persecution of the Chóla king, and was by that reformer converted from

¹ His relation to his predecessor is not known

² Dr. Caldwell's *Gang. Dyn. Ling.* p. 135, Dr. Bunnell's *So. Ind. Pal.* p. 40, Mr. Sewall's *Med. Ant.* II, 153, Sir Walter Elliot's *Comy. of S. Ind.* p. 135

³ *S. Ind. Pol.* 45

⁴ This is the designation given by Níga Varmaná to the poet Guna Varmaná, author of a *Harivamsa* and other works, and there is reason to believe that the latter was identical with Udayaditya. See *Keraputika* Intro. p. 21, and under Dutta 69, p. 26.

Jainism to the Vaishnava faith, a step signalized by the change of his name to Vishnu Vaidhdhara under which designation he made himself famous. The Belur plates describe him as taking Talakadla, burning the capital city of the Gangas and making himself the first to rule over the Ganga kingdom.¹ From this event he assumed the title of Vira Ganga. The exact date of the conquest is not known but as the life of Ramanujachari called the *Prapannamrita* gives S'aka 1020 as the year in which he was established by the king at Melukote, we might perhaps take A. D. 1098 as being pretty nearly right, but if the reign of Rajendra Chola ended as alleged,² in 1113, and the conquest did not occur while he was on the throne, it would be necessary to extend the time till just after this latter date, though in my recollection no grants of his have been found in Mysore of later date than the 35th of his reign.

However this may be, Vishnu Vaidhdhara had a powerful minister in the following —

1113—1133 Ganga Raja, Satya Vihya

having received a boon from the goddess Padmavati	S'aravani Belgola
the full vessel for the coronation-anointing of Vishnu-vaidhdhara	"
the foundation-pillar of his prosperity	"
he made a night attack on the army of Chalukya Tribhuvana	"
Malla, when it was left in camp at Kannegala ³ and defeating	"
it, carried home trophies to his king	"
he built the enclosure (<i>sattaluyam</i>) around the colossal image	"
of Gommatesvara at S'aravani Belgola	"
his father was Echi, his mother Puchakabbe or Pompambika	"
he seems to have died in Saka 1055	"
his son was Boppa	Halabid

Inscriptions

Grant in Saka 1035	S'aravani Belgola
" " 1055	"
" " 1058	Halabid

1158 Ekkalarasa, a moon in raising the fortunes of the Ganga family

Inscription

Grant dated Saka 1080, the year Bahudhinya, by the governor of the	Belur
Banavase 12000 under the Kalachurya king Bijjala	

1158—1181.. Tailaha Devarasa, son of the above

a moon in raising the fortunes of the Ganga family

Inscriptions

Grant as above	,
in the time of the Kalachurya king Sankama Deva	,
, in the 5th year of the Kalachurya king Ahirama	,
by the governor of the Banavase 12,000	,

Meanwhile, members of the Ganga family seem to have allied themselves with the Cholas and founded the Ganga (or Ganga) line of kings in Orissa, which, beginning with Chola-Ganga in about A. D. 1132 according to the records of the temple of Jagannath (Hunter's Orissa II, App 187) and in 1077 according to the inscription mentioned on the next page, held the sovereignty of that country down to 1534, soon after which the country fell a prey to the "M."

Two stone inscriptions at Koragere and Dmkenhalli, dated in the Chalukya Vikrama year 73, the year S'ukla (A. D. 1149) refer to *Chola-Ganga Mahipala* as the Odu (or Odra) Rajindia, and state

¹ Mys. Ins p. 262.

² S. Ind. Pal. 40

³ There is Kannegala a little to the north-west of Hirsani

that he was born in the Hajjāri 12 of the Kāladūti 70. He seems to have had the name of Ananta Varmā¹ also called (according to Wilson)² "Kolāhala, sovereign of Ganga Rulu" no doubt a mistake for lord of the city of Kolāhala, sovereign of Gangavāli.

But besides these, we have in the east of Mysore, apparently as an independent ruler—

1217—1225.. Utama Chola-Ganga. *Kāvēri-Vallabha*.

Ganga Perumal, Vira Ganga

Lord of the city of Kuvalāla, lord of Nandiguni

His son Vikrama Ganga

His son Marappa

Kōla

Kāṭari &c

Kōla &c

Kāṇḍāri

Nāgiri

Inscriptions

At Kolar Tēnūhalli, Viṭhūtipura Kūtēni, Chikkarayur, Chōlaghatta &c, one dated Saka 1139, the year Dhatu, another in the year Tarana

There is no record of the continuation of this rule. But about the time of the end of the Ganga sovereignty in Orissa, or the middle of the 16th century, a *Ganga Raju* founded the principality of S'atī, on the island at the falls of the Kāvēri. He was succeeded by *Nandi Raju*, and he again by *Ganga Raju*, who with all his family came to a tragic end, and with whom the name disappears from history.

Such are the annals of the Ganga family so far as at present known, and probably few ancient lines can show a more extensive or consistent record. But in the work I have in hand on the inscriptions of Mysore I hope to be able to add further particulars. It is only necessary here to insert a few remarks with special reference to the Ganga inscriptions in Coorg.

And first as to the Mercara plates, so called from their having been found in the treasury at Mercara, though they really refer to a place in Mysore. The date, it will be observed, is given as 388, without the mention of any era, but there is no doubt that the S'aka era is the one in question. The details have been examined³ with the following result, as given by Professor Bhandarkar:— "Finding that Māgh śuddha 5th, S' 388, fell on Wednesday, I submitted the question to Prof. Kera Lakshman Chatie. He finds the day to fall on "Wednesday—Budhavara or Saumyavāra, nakshatra—Uttara Bhādrapada," and considers that the engraver, being careless, has written Sōma for Saumya. Nakshatra Svāti never falls near 5th Māgh śuddha, but the astrologer consulted, he thinks, may have carelessly taken Māgh vadha, and given Svāti, which falls only a day in advance of the 5th, for S' 388."

¹ Some inscriptions in this name, and others of the same family, have been found at Chikacole and published by Mr. Fleet (*Ind. Ant.* X, 243, XIII, 119, XIV 10). They are issued from the city of Kalinga and are dated in the years of the rule of the Ganga family (*Gangayya vams'a*), in an era which has not been determined. The following are the names of the kings given, described as rulers over the whole of Kalinga:—

Ananta Varmā

Devendra Varmā, his son, the 51st year

Siva Varmā, his son, the 51st year

Indra Varmā, the 91st, 125th and 146th years

Mr. Fleet considers the first three to be later than the last one, notwithstanding the dates, and puts Indra Varmā in about S'aka 580 and Devendra Varmā in about S'aka 696, but these are mere guesses.

Dr. Bunnell mentions (*S. Ind. Pal.* 53) some grants at Jayapura in Ganjam of apparently the same family. The particulars given for them are:—

Jaya Varmā

Ananta Varmā, his son, (in 985 A. D.)

Rajendra Varmā, his son

Mr. Sewell refers (*Mad. Ant.* II, 31, 32) to three grants from Vazagupatam by Ananta Varmā, otherwise called Chola-Ganga Deva, dated respectively in S'aka 1003, 1040, and 1057. He is said to be the son of Rajendra Chola's daughter by Rajaraja, and to have received his coronation in S'aka 999. One of his ancestors is said to have built the city of Kolahala.

The crest on all these grants is a bull couchant, but not in the usual form of Varmā.

² *McC. Col.*, I c xxviii.

³ *Ind. Ant.* I 36.

Failing precise evidence as to the date, it is necessary to examine allusions in the grant which may aid in fixing the period. The first is the statement that Avinita or Kongam II was the son of the Kadamba king Krishna Varmma's sister, who therefore was married to Málhava II. Now among the Kadamba grants is one¹ by Deva Varmma, the son and yuva-rája of Krishna Varmma, on which the latter may be assigned to about S'aka 360.² Another plain allusion is to Akála-varsha, whose minister the donor professes to be or to have been. From his giving no name or particulars regarding himself, nor any further description of his sovereign, and also from his having to obtain the permission of the Ganga king Avinita to make the grant, it may be conjectured that he was at this time in exile in the Ganga dominions.³

As regards Akála-varsha, there is no doubt that a Ráshtrakúta or Ratta king is intended, as only the kings of that line have the peculiar names ending in *varsha*. Moreover, on examination of the lists it will be found that with scarcely an exception, each of these peculiar designations, so far as they are given, bears a constant relation to a certain other name which may be taken to be the real name of the king. On such grounds Akála-varsha would indicate a king Krishna. Now this is actually the name of the Ratta king whose son Indra was conquered by the Chalukyas under Jaya Simha on their first invasion of the Dekhan about the end of the 4th century A. D.⁴ Coins of Krishna Rája have been found in considerable numbers on the Bombay side, and Sir Walter Elliot says (*Numismata Orientalia*, Vol. III, Part II, p. 149) "General Cunningham's ascription of these coins to Krishna Rája Ráshtrakúta is confirmed."

Another mark of authenticity in the Mercava plates may be found in the numeral figure used. There is only one throughout the grant, namely that which describes the Punád, and the character employed is one that was not deciphered at first. But Dr. Burnell pointed out that it was an old cave numeral for 10, and the occurrence of this ancient sign stamps the antiquity of the grant.

Here seems the place in which more fully to consider the objections Mr. Fleet has started against the acceptance of this and other later grants on copper plates that have been published of the Ganga kings. The moving cause that led him to their rejection was a certain statement in one of two grants at Lakshmes'vara obtained by Sir Walter Elliot. But, before going any farther, it is necessary to point out that these two grants themselves present some remarkable and, as Sir Walter Elliot admits (*Num. Or.* Vol. III, Pt. II, p. 114), inexplicable features. Thus, one stone begins with a grant dated S'aka 890, then gives an earlier one without date, then one dated S'aka 656. The other stone begins with a grant without date, goes on with one dated S'aka 651, followed by one dated S'aka 890, and winds up with one dated S'aka 608.

However, as regards the present argument, the name and date of the Ganga king Márasimha being fully confirmed by other records, as shown in the annals already given, these points are not disputed. But when, from the apparent statement that he was the younger brother of Hari Varmma, Mr. Fleet rushes to the conclusion (*Kan. Dyn.* 12) "that there can be no doubt whatever that the dates of the copper-plate grants are spurious and that the date of the Lakshmes'vara stone-tablet inscription is the true one for the third generation from the founder of the dynasty" he has fallen into an error. This can be proved from the grant itself, as already pointed out (note⁷ p. 5) and is still more clearly evident from Márasimha easily falling into his right place in the genealogy without disturbing any of the body of evidence that has accumulated showing who he was and who his predecessors were.

A further objection is taken on palæographic grounds, which, although primarily directed against the Tanjore plates of S'aka 169, is extended to the others. But whatever force this may have as

1 First published by Mr. Felsing (*Bombay Journal*)

2 *Ind. Ant.* VI, 23. Mr. Fleet was quite satisfied about this until, misled by an erroneous statement in one of the Lakshmes'vara grants, he was driven to propose the rejection of all the other Ganga grants as "forged." *Id.* VII, 33. *Dyn. of Kan. Dist.* 11.

3 Even this innocent remark furnishes Mr. Fleet with a subject of dispute as follows. —(*Kan. Dyn.* 12) Mr. Rice considers that he was the *exiled* minister of Akála-varsha. I should prefer the equally justifiable hypothesis that he *had been* the minister of Akála-varsha, and that either on the death of that king he voluntarily or compulsorily left the Ráshtrakúta and took service under the other dynasty, or on the subversion of the power of the Ráshtrakútas by the Western Chalukyas, part of their dominions of which this minister was still in charge, fell into the possession of the Gangas. Mr. Fleet is quite welcome to theorize in this fashion as much as he will, I do not see that it in any way militates against my simple conjecture that the minister was at this time *in exile*, however he came to be so. But I must object to the suggestion that he had taken service under the other dynasty, as this is quite opposed to the data supplied by the grant.

4 While allowing that "this identification, if it could be accepted, would of course be a strong argument in favour of the genuineness and antiquity of the Mercava plates," Mr. Fleet argued (*Kan. Dyn.* 13) at great length against the hypothesis on which it is based, dragging in the names of the Chalukyas, which have no manner of connection with it. But he has since (*Ind. Ant.* XII, 223) a little that "there is of course a good deal of force in the suggestion."

applied to the Tanjore plates, it may suffice to point out that Dr. Burnell, while fully condemning those, describes the Mercara plates in the same work as "the earliest . . . inscription as yet known" (*S. Ind. Pal.* 31), and accepts without suspicion the later ones.

There remains another objection, thus stated by Mr. Fleet—"The grant of S'aka 169, and the Mercara grant of the year 388 and the Nāgalingala grant of S'aka 698, were all engraved, on their own showing, by one and the same man, Vis'vakarmmachārya." This is not so formidable an indictment as it appears, and it must strike any one that this engraver, skilful as by hypothesis he must have been to produce grants that passed as genuine for such widely distant dates, was a very clumsy forger to provide evidence so undisguised for the condemnation of his own work. But apart from this, persons with Indian experience will recognize the fact that such a name may well be used as a sort of clan name by the Panchāla artificers who invariably claim affinity with Vis'vakarma the artificer of the gods, and are addressed in ceremonious correspondence as of the Vis'vakarma vamsa¹. The actual statements of these grants under notice are as follows:—

(Tanjore) ²Chitāka Vis'vakarmmachārya s'āsana lkhitam idam

(Mercara) Vis'vakarma lkhitam

(Hosur) Vis'vakarmména lkhitam

(Nāgalingala) Sarva-kalādhārabhūta-chārāṅgāṅgrā Vis'vakarmmachārya s'āsana lkhitam

It may further be pointed out that the history of the Gangas as derived from inscriptions is not dependent on the contents of those particular grants, but that numerous other grants not written by a Vis'vakarma are available as evidence. The thing to be noted, however, is that they confirm the accuracy of the plates here objected to, and thus contribute to prove their authenticity.

Having thus disposed of the particular objections that have been stated against the Mercara and certain other plates, it only remains to notice the position Mr. Fleet has taken up with regard to the Gangas generally. "There was" he says "undoubtedly an early and important dynasty of Ganga kings. But, while of necessity I admit this much, I cannot go further than this. It follows, therefore, that Mr. Rice's Ganga kings are not the ones with whom the Kadambas and Pulikéśi II came in contact³, and we have still to discover who the latter were, and to ascertain the authentic early history of the Ganga dynasty⁴."

It comes then to this—that at a certain period and in a certain quarter a Ganga dynasty is required to fill up a gap in the early history of Southern India for that period and in that quarter records have been brought to light of a powerful and long continued Ganga dynasty, whose genuineness can be tested by many contemporary allusions and incidental statements. Yet notwithstanding all this, and in spite of the further consideration that no other Ganga dynasty has been discovered,⁵ we are required to reject as "spurious" the information collected (to which he it noted belongs even the very inscription that Mr. Fleet regards as authentic) and prepare for the revelation of another Ganga dynasty hitherto unheard of. I think in all fairness, considering the body of evidence now accumulated and the disposal which has been made of his objections, that Mr. Fleet may now be called on to abandon the attitude of hostility he has assumed against the Gangas, at all events until he can enlighten us as to who the real ones were, all memorial of whom has so unaccountably eluded the extensive researches of the last few years.

To pass on to the Peggim stone (No. 4). This was discovered by me in 1872 under very disadvantageous circumstances⁶ when I could do little more than note that it *was* a Ganga inscription, as the stone was thickly covered with damp growth and not easily accessible. I could not visit it again, but it

¹ Sir Walter Elliot holds similar views on the subject (see *Ann. Or.* Vol. III, Pt. II, 113). The Panchāla comprise five classes of superior artisans, namely, goldsmiths, brass and copper smiths, iron and blacksmiths, carpenters, and stone cutters. Some wear a sacred thread like Brahmins and are subordinated into gotras.

² Mr. Fleet has taken on to him as a descriptive phrase what is really an imprecation, and which, as is self evident, has not been correctly translated.

³ The Kadambas certainly came into contact with them, as a Kadamba princess was married to a Ganga king.

⁴ *Kan. Dyn.* 13, 14.

⁵ The Nāgalingala grants mentioned p. 7 are of course considered to be of the same family.

⁶ It was, towards night fall of a fatiguing day, during the whole of which I had been riding, without any food, owing to the guide mistaking the way, and having several miles of forest still to go through before arriving at camp.

was examined by Mr. Kittel and published with Nos. 2 and 3¹. In translating it, however, Mr. Kittel went hopelessly wrong as to several of the most important parts². Mr. Fleet nearly hit upon the right date but also failed to read the figures. Nos. 4 and 10 make it clear that a close connection existed between Coorg and the Jains of Sravana Belgola in Mysore. Nos. 2 and 4 are of special interest for Coorg, especially the former, in their reference to the kadangas or trenches that intersect the country in various parts, thus showing their great antiquity.

These kadangas stretch over hills, woods and comparatively flat country, for miles and miles, at some places branching off in various directions or encircling hill tops. Some are nearly 40 feet from summit to bottom of ditch, and often taken along hill sides with an angle of 80° to the horizon. In the Mendala-nád they shew great regularity and are broad and deep, the lower side of the ditch facing the open country, but in Kiggatnád they are of smaller dimensions. There is no doubt that they were war trenches, but it is more than probable that at the same time they formed, at least to some extent, also the boundaries between the different náds⁴.

Similar ancient earthworks were constructed by the ancient Britons. "They are extremely difficult of access from the steepness of the mountain heights on which they were formed. This difficulty the primitive engineer greatly increased by the most simple and natural means. He sunk one or more deep trenches round the summit of the hill and raised lofty banks with the excavated soil. Undoubtedly this is the most ancient species of rampart known, it existed ages before the use of mural fortifications, and originated in all probability with the nations in the east"⁵.

The expression Ped-dore, big river, that occurs in Nos. 2 and 4 is one always applied to the river Krishna, but from Bihúr being described as on the bank of the Ped-dore it clearly here means the river Lakshmi or Iritha, a tributary of the Kávéri.

The Ninety-six Thousand mentioned in Nos. 2 and 4, among the witnesses is the province of Gangavádi, the distinctive country of the Gangas. It was a Ninety-six Thousand country, implying perhaps that it consisted of 96 náds. Such numerical designations were commonly appended to the old names of divisions of the country, as the Banavase 12,000, the Punnád 10,000 &c. Gangavádi occupied the whole of the central and western parts of Mysore and is the region now marked out by the population of the Gangadikára tribe of ryots, its former subjects, whose name, an abbreviation of Gangavádhikára, thus carries with it the history of their origin.

The hill chiefs called Malepas,⁶ of whom it appears there were four, seem to have ruled over a Male Thousand. Their conquest was a prominent feature in the progress of the Hoysala kings, among whose titles is *S'rí Malaparol Ganda*, which also appears by itself on some of their coins⁷.

Hoysalas.—These were a well known and distinguished line of kings who ruled in Mysore from the 10th to the 14th century A.D. Their capital was at Dorasamudra, the modern Halebid. A great mass of information has been collected by me regarding them, which has to be sifted and arranged. With the help of this, and what may yet be obtained, I shall doubtless be able in my forthcoming work on Mysore inscriptions to fix exactly the dates of their reigns and supply full particulars of their history. Meanwhile the following, so far as at present known, is the list, with dates as obtained from the sources indicated.

1. *Ind. Ant.* VI, 102.

3. *id.* VII, 103.

5. *Were the Ancient Britons savages?* by W. W. Williams (*Fortnightly Review* for April 1875).

6. *Male*, hill, *pa*, a chief.

7. SIR WALTER ELLIOT does not mention this (*Coins of S. Ind.* 82, 152 D).

2. See *id.* XIV, 76.

4. *Mysore & Coorg*, Vol. III 301.

Inscriptions	Kings	Channa Basa- vana Kāla- jnāna	Kongu Désa Rājakaḷ.
	Sala, Hoysala .. .	984—1043	
.. 1039—1047..	Vinayāditya .. .	1043—1073	—1068
1065	Yeṇeyanga, Peṇeyanga .	1073—1114	
.. 1117—1138 .	Bitṭi Déva, Viṣṇu Vaiddhana, Vira Ganga, Tribhuvana-malla .	1114—1145	1099—1147 .
. 1142—1191	Vijaya Narasimha, Vira Narasimha ..	1145—1188	. 1147—1174
1191—1207	Vira Ballāla .. .	1188—1233	1174—
1223	Vira Narasimha .. .	1233—1249	—1237
1252	Sóma, Vira Sómésvara .	1249—1268	1237—8283
.. 1262—1287..	Vira Narasimha .. .	1268—1308	1283—1313
1310	Ballāla Déva . . .		

The earlier kings were Jains. They claim to be Yādavas and therefore of the lunar line. The founder of the family was Sala, and the exploit which raised him to a throne is thus related. Going one day to worship Vāsantikā, his family goddess, whose temple was in the forest near S'āsakapura, his devotions were interrupted by a tiger, which bounded out of the jungle, glancing with rage. The *Yati* of the temple, snatching up a *salāli*—a slender noni-od—gave it to the chief, saying in the Karmāṭaka language *Hoṃ Sala!* strike, Sala! on which the latter discharged the weapon with such force at the tiger as to kill him on the spot. From this circumstance he adopted the name Hoysala, formed from the words of the *yati's* exclamation, and the dynasty so called descended from him, had a tiger (*s'ardūli*) as their crest.

Till the beginning of the 12th century the Hoysalas were apparently feudatories of the Chālukyas, but Viṣṇu Vaiddhana then made them independent, and entered upon a range of conquests which extended his territory on every side. Of the succeeding kings the most celebrated was Vira Ballāla, from whom the whole line are sometimes called Ballālas. He rivaled Viṣṇu Vaiddhana in the extent of his conquests, and carried his boundary up to the Krishna. The line came to a virtual end in 1310 by the invasion of a Turkish army under Kāfūr, the general of Alā-ud-dīn, the second king of the house of the Khilji or second Pathan dynasty. Dondanur was then sacked. Another expedition sent by Muhammad III of the house of Tughlak in 1326 completely demolished the city. The king now retired to Tondanur, the present Tonnur, but the power of the Hoysalas was extinct.*

The two inscriptions Nos 6 and 7 seem to belong one to the time of Narasimha, the son of Vira Ballāla, and the other to that of Narasimha, the son of Sómésvara. These are engraved on *vīrakal* or stones erected to the memory of the brave who fell in battle. Of such monuments the following is a description. The prominent features are three tableaux sculptured in relief. The inscription, when there is one, is introduced between, on the frame as it were of the bas-relief. The lowest of the sculptures represents the fight in which the hero fell. As a composition it is spirited, and the grouping not marvellous but the attitudes are conventional rather than natural, and the hero always of heroic proportions. According to the generally received notions, the warrior falling in battle is at once conveyed to paradise by the *apsaras* or celestial nymphs, who are allotted to be the portion of the brave, there to enjoy the voluptuous pleasures of India's heaven. The middle bas-relief exhibits this translation of the hero from the field of battle to the upper world and is a most fantastic compound. Sometimes the hero is being bodily borne aloft supported by the *apsaras*, the whole procession ascending in a triumphal dance, with poses and attitudes that defy description, but no doubt intended to convey the notion of spirits treading the air. In many cases, however, the hero is seated in a *vimāna* or car during the ascent, convoyed by *apsaras*. The *gandharvas* or celestial musicians often accompany the procession, performing on their various instruments. In the upper portion of the *vīrakal* we have the figure of the hero seated in meditation in the presence of the deity.

* For full particulars of the line see *Ms. Ins. Intro.* xxv ff

The giants Nos. 8 and 9 are in different characters from all the rest. They record gifts by a king called Bhagavān or Bhaga-varapāla, who was the embodiment of the instruction (*bōdha rīpa*) of a holy man named Purushottama. Nothing has been discovered that can throw light on who either of them was. The king may have been a ruler of the country round Bēlūr, which may have derived its name from him, or perhaps from its puranic title of Pūrva. The only thing certain is that the inscriptions belong to a period when the Jain influence had been weakened and that of the Vaishnavas was in the ascendant. In connection with the preceding giants it may further be conjectured that the Hoysala kingdom was at an end. On the whole perhaps, they may be, if any thing, a little earlier than A. D. 1,400 to which I have tentatively assigned them.

Nāyaks of Bēlūr —We have now come to the giant No. 11 by Kṛṣṇappa Nāyaka of the Bēlūr family. As stated in the inscription, the Bēlūr country was originally bestowed upon Kṛṣṇappa Nāyaka the Red (*yara*), by the Vijayanagar sovereign Kṛṣṇa Rāya, who reigned A. D. 1508—1530. The Bēlūr chiefs call themselves lords of Bēlūr, which I have not identified. It hardly seems to be meant for Bēlūr, which in all Hoysala giants is called Vēlāpura. The Bēlūr territory was apparently absorbed into the kingdom of Mysore under Chikka Deva Wodeyar, by the treaty concluded with Bednūr in 1694.

The Coorg Rajas —The origin and history of the Coorg Rājas are known with sufficient accuracy and no fresh information is furnished by their inscriptions. They were Lingāyats and of an alien race from the Coorgs. The founder was a prince of the Ikkeri or Bednūr family, who came and settled in Hāléri nād in the garb of a Jangam or Lingāyat priest. He found means to gradually extend his influence, inducing his followers to pay him taxes, and eventually to provide him with a guard, called *chaudigāra*, a name ever afterwards retained for the troops of the Coorg Rājas.

He at length openly declared himself, and was acknowledged as ruler of Hāléri and the surrounding nāds. The Coorg chief of Padināknād also submitted to him, followed by the remaining chiefs of the country, on condition of receiving three-fourths of the revenue and paying him one-fourth. But they were all disposed of before long and the whole country brought under the Hāléri government.

The following is the succession of the Coorg Rājas thus established —

				Period A. D.
Vīra Rājā	.	..	..	...
Appāji Rājā	..	..	.	...
Muddu Rājā	..	..	..	1633—1687
Dodda Vīrappa	.	..	..	1687—1736
Chikka Vīrappa	.	.	..	1736—1766
Muddu Rājā	}	..	..	1766—1770
Muddaya				
Dévappa Rājā	..	.	.	1770—1774
Linga Rājā	.	.	..	1775—1780
Dodda Vīra Rājéndra	..	..	.	1780—1809
Linga Rājā	..	..	..	1809—1820
Vīra Rājā	..	..	..	1820—1834 deposed

A full account of these kings has been given by me in Vol. III of *Mysore and Coorg*, based upon the *Rājéndranāme*, a history of the kings of his line drawn up by order of Dodda Vīra Rājéndra in the Kannada language and translated into English by Lieutenant Abercromby at Mangalore in 1806. A brief sketch is alone needed here.

Muddu Rájá removed the seat of government from Hálérí to Madikéri (Mercara), where he built a fort and palace in 1681. *Dodda Virappa*, by assisting the chief of Peñyapatna, drew upon himself an invasion by Chikka Déva Wodeyar of Mysore, which however he repelled, and when Chikka Déva Wodeyar overran the Bélú county, *Dodda Virappa* seized upon Yélusáviraśime (the Seven Thousand country, still so called), of which he retained possession, paying a portion of the revenue to Mysore. By gift and purchase he also added the district of Amara-Sulya to Coorg.

In the reign of *Chikka Virappa* occurred Haidar Ali's usurpation of the Mysore throne. On the latter's conquest of Bednú he laid claim to Yélusáviraśime and was too powerful to be refused. But he was not satisfied with this, and sent an expedition in 1765 under Fazal-ulla Khán for the subjugation of Coorg. Failing of success, Haidar entered into a treaty to make over the Uchingu district on payment of three lakhs of pagodas. *Muddu Rájá* and *Mudiraya*, who ruled jointly, being unable to obtain fulfilment of the treaty, began hostilities, which resulted in Haidar conceding the districts of Panje and Bellare in consideration of 75,000 pagodas already paid. On the death of these two kings a dispute arose as to the succession, and Langa Rájá, the unsuccessful claimant, repaired to Haidar for help, in consequence of which an army entered Coorg in 1773 and took the capital. The king *Dévappa Rájá* fled, but was captured at Haihai and carried to Seringapatam, where he was put to death. *Langa Rájá* was now placed on the throne on condition of paying an annual tribute. But he was forced to give up Amara-Sulya, Panje, Bellare and Yélusáviraśime, though permitted to take possession of a part of Wairáñal. *Langa Rájá* died in 1780, leaving two sons who were minors, the elder being *Vira Rájendra Wodeyar*. Haidar removed them to Gorú and assumed the entire possession of Coorg under the pretence of being a guardian to the princes until they should come of age.

In 1782 the Coorgs rose in rebellion and drove the usurpers out of their country. The death of Haidar prevented immediate retribution, but his son Tipu Sultán, after the reduction of Mangalore in 1784, marched through Coorg and re-established his power, with threats of vengeance in case of any further rebellion. Next year however the Coorgs again revolted and an army was sent against them under Zuañlábí-dér. As he met with ill success, Tipu took command in person and made his way to Mercara. Under pretence of conciliatory measures, he allowed most of the Coorgs to Tala Kávéri and there treacherously seizing upon many thousands, with their families, deported them to Seringapatam, where they were forcibly converted to Islám. Coorg was divided among Mussalmán landlords, and labourers were imported from Adoni in the Bellary district. At this juncture it was that Vira Rájendra Wodeyar, with his wife and two brothers, effected their escape from Peñyapatna, where they had been confined for six years. Round this hero of Coorg history followers at once rallied and he was not long in attacking the Mussalmán rulers. After a series of arduous and skilful enterprises, during which he defeated an army sent by Tipu for the succour of the garrisons, only Mercara remained in their hands, cut off from all communication with Mysore.

The English had now declared war against Tipu, and Vira Rájendra eagerly entered into alliance with them, allowing the British force from Bombay under Sir Robert Abercromby to march through Coorg to Mercara. Mercara was forced by Vira Rájendra to capitulate and he thus became undisputed master of his country. But depopulated and devastated, it could not furnish the provisions with which he had undertaken to supply the British army. He therefore made raids into Mysore territory and carried off vast stores of cattle and grain, while Tipu attempted, but without success, to draw the king from his alliance with the British. Lord Cornwallis's famous night attack on the lines around Seringapatam soon followed, when Tipu was driven back with all his forces into the island. During the confusion of that memorable night 12,000 Coorgs made their escape from Seringapatam and regained their native hills. Tipu was forced to sign a treaty surrendering half his territories to the British. Their claim to Coorg he stoutly resisted. "As well ask for the key of Seringapatam," he said. But the British would not abandon their ally, and hostilities were about to be re-opened when Tipu yielded.

In the last Mysore war Vira Rájendra was again the ally of the British and witnessed their defeat of Tipu in the battle of Siddésvara. At the end of the war he was disappointed at having to give up certain districts he had seized upon, but six mágams from Canara were transferred to him in consideration of the supplies he had furnished to the army. The separate British Resident was at the same time withdrawn, and the charge of affairs in Coorg attached to the Residency at Mysore. In 1807 he lost his favourite wife and with her expired his hope of a son to succeed him on the throne. This embittered his last days and his violence and cruelty led to a conspiracy against his life. He escaped, but revenged himself by shooting down the chief conspirators himself and having the rest massacred.

* Sanskritized into *Kshira-nagara* (See No 16).

The Rájá now seems to have become subject to fits of madness, during which with the aid of a few African body-guard, sanguinary executions were ordered. At length he died in 1809, giving over his seat to his eldest daughter Dévammáji, who was acknowledged as Ráni of Coorg.

But her uncle *Lingá Rája* soon got all power into his own hands and induced her to sign an abdication in his favor. He died, after an inglorious reign, in 1820 and was succeeded by his son *Ven Rája*. The sensuality and cruel murders committed by the latter led to remonstrances from the British. He was about to murder his nearest relatives when two members of his family escaped to Mysore and put themselves under the protection of the British Resident. The Rája demanded their surrender, which being refused, he proceeded to levy war, on which an expedition was sent against Coorg, the Rája deposed and the country, at the request of the people, annexed to British India in 1834.

The Rája lived at first at Vellore but before long removed to Benares. In 1852 he received permission to visit England, where he had his daughter baptized into the Christian faith. Her spouse was the Queen and she received the name Victoria Gauramma. The Rája continued to carry on litigation against the East India Company, but in 1858 the Government of India passed to the Crown and his suit fell through. He died in England in 1862. His daughter, who had married an English officer, died in 1864, and her husband and son before long followed her to the grave.

Ever since the annexation the Coorgs have been conspicuous for their loyalty and devotion to the British, being specially exempted on that account from the Disarming Act. They have also greatly advanced in all material prosperity.

1. COPPER PLATE INSCRIPTION AT MERCARA* -DATE A. D. 466.

3 PLATES, 8 INCHES × 3 2 INCHES, 4 SIDES SEAL, AN ELEPHANT.

Purvada Hale Kannada Characters.

Be it well —Success through the adorable *Parmanābha*, resembling (in colour) the cloudless sky

A sun illumining the clear firmament of the *Jāhnavi* (or *Ganga*) *kuti*, distinguished for the strength and valour attested by the great pillar of stone divided with a single stroke of his sword, adorned with the ornament of a wound received in cutting down the hosts of his enemies, of the Kanvāyana gotra, was Śrīman *Kongan Mahādhirāja*

¹His son, inheriting all the qualities of his father, possessing a character for learning and modesty, having obtained the honors of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, skilled among those who expound and practice the science of politics, the author of a treatise on the law of adoption, was Śrīman *Mādhava Mahādhirāja*

²His son, possessed of all the qualities inherited from his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, was Śrīmad *Hari Varman Mahādhirāja*

³His son, devoted to the worship of Brahmins, gurus and gods, having humbled himself at the feet of Nārāyaṇa, was Śrīmad *Vishnu Gōpa Mahādhirāja*

⁴His son, with a head purified by the pollen from the lotuses the feet of Tryambaka, having purchased his kingdom by personal strength and valour, daily eager to extricate the ox (of merit) from the thick mire of the Kali yuga in which it had sunk, was Śrīman *Madhava Mahādhirāja*

⁵His son, the beloved sister's son of *Kṛṣṇa Varman* —who was the sun to the firmament of the auspicious *Kudamba kila*—having a mind illumined with the increase of learning and modesty, of indomitable bravery in war, reckoned the first of the learned, was Śrīman *Kongan Mahādhirāja*

⁶A gift which he named *Aṃbika* had made to Vandanandi Bhattāra,—the disciple of Gunanandi Bhattāra, who was the disciple of Jananandi Bhattāra, who was the disciple of Śilābhadrā Bhattāra, who was the disciple of Abhanandi Bhattāra, who was the disciple of Gunachandira Bhattāra, of the Dēśiga gana and Kōṭṭaṇṇa —the mantle of —, favourite of the earth, in the year eighty-eight beyond three hundred, the month Māgha, Monday, the asterism being Svāti (Aicturus), the fifth day of the bright fortnight, having acquired for the Śrī Vajaya Jina temple † of T —, (to wit) the village named *Badaneguppe*, situated in the middle of the Edenād Seventy, in the Pūnād Ten Thousand,

* In the Mercara treasury For far simile see *Indian Antiquary*, I, 362

† The original is *Jinālakhe*, which would mean "for the Jain war," and is probably a mistake for *Jinalayakhe*, "for the Jain temple"

presented the charming (village)—the gift being also (confirmed) by *Armita* together with twelve kandugas in each of the six associated villages, the ambali (or guel), the tala-vitti in Talavana-pura, twelve kandugas in Pogangele, and twelve kandugas with enjoyment of the royal rights in Pukale

³¹The boundaries of the village of Badaneguppe —east, the red rock, Gajasele, the s'akti post at the junction of Karivalli, Kottagara and Badaneguppe, to the pond of bandhuka plants on the south-east, again south, the milk-hedge, the balkam tree, again west, the row of medical plants, then the pond at the junction of Kottagara and Multagi, (then) Chandigala, thence to the clearing nut tree at the south-west, again west, the tree, the banyan tree called S'antara, thence the bed of the stream, again north, the row of medical plants, the pond of the rose-apple, thence to the sacred tamarind tree at the north-west, again the neggilu clump at the junction of Badaneguppe, Multagi, Koleyannu and Dasannu, the long sacrificial circle (?), thence the hill which protects the north of the village of Gajasele, descending to the big rock, again east, the row of medical plants, then the banyan tree, again north east, the pond at the junction of Badaneguppe, Dasannu and Polnada, the tamarind tree at the paddy fields by the sluice, and so the level red mound which joins the eastern boundary.

³¹Witnesses thereto —P... the man who is a friend in all things to the line of the Ganga rajas, Mangaveya Senduka, Manyaveya Nandyala and Simbal Adapa, of Nuggunda in Ganjenad, servants

³³Country * witnesses Kulugova of Tagadur, Tagada of Ganiganur, Nandaka of Algodate, Bellura and Alageya of Unmatu, Bellura and Deggiya of Badaneguppe

³⁵Whoso takes away land presented by himself or by another will be born a worm in ordure for sixty thousand years. The earth has been enjoyed by Saka raja † and other kings, according to their (gifts of) land so was their reward. Poison is no poison, the property of the gods is the dreadful poison: poison kills a single person, but a gift to the gods (if usurped) destroys sons. Merit is a common bridge for kings, this from age to age deserves your support, O kings of the earth: thus does ... beseech the kings who come after him

³⁹Visvakarmna's writing

* Or local

† In the quotation as generally given this is Sigara

‡ Generally Ramachandra.

Text.

(1st side)

- ¹ Svasti pīṭamḥ bhagavatlā gata-ghana-gaganābhēna Padmanābhēna s'īmad Jābhavīya (ku)
² lāmalā-vyōmāvabhāśana-bhāskarāḥ sva-kṛtadgayka-pīṭhāra-khandita-mahā-s'lā-stambha-labdhā-bala
³ parāktamō dāraṇōrī-gana-vidānānōpalabdhā-bana-vibhūṣana-vibhūṣita Kanvāyana
⁴ sa-gōtrasya s'īmān Koṅgaṁ-mahādhuāja ॥ tat-putra pīṭu-anvāgata-guna-yuktō vi
⁵ dyā-vineya-vi hūta-vrittah samyak-prajā-pālana-mātā-dhigata-ījyāt-pīyōjana † vidvat-ka
⁶ vi-kāūchana-ni kāśhōpala-bhūtō nīti-sūtrasya vaktu-payoktu-kusalasya dattaka-sūta
⁷ vrittū-pīanētām † s'īmān Mādha-va-mahādhuāja ॥ tat-putra pīṭu-patāmubha-guna-yuktō vanēka
⁸ dhātundanta-yuddha-vāpti-ebatu-udadhu-salila-svadita-yasa s'īmad Hārī-vanma-mahādhuāja ॥ ta
⁹ t-putra ॥ dvija-guṇu-devatān-pūjana-paiō Nūāyana-charanānuddhata s'īmad Vishnu-gōpa-ma

(2nd side)

- ¹⁰ hādhuāja ॥ tasya putra ॥ Triyambaka-charanāmbhōruba-ījyār-pavitā-kritōttamānga-sva-bhūja
¹¹ bala-paūākama-kuyā-kṛitā-ījya Kāl-yuga-bala-paukavasanna-viśbōddharana-nitya-sannaddha s'īmān Mādha
¹² va-mahādhuāja ॥ tasya putra ॥ s'īmad Kadamba-kula-gagana-gabhasta-mālina Kṛishna-vanma-ma
¹³ hādhuājaṣya pīya-bhāgnēyō vidyā-vineyatsaya-paūpūtāntaiātma nu avagata-prathāna-sau
¹⁴ thama-ganya s'īmān Koṅgaṁ mahādhuāja Amīta-nāmadhiyā-dattasya
¹⁵ Dēsiga-ganam Kondakundānvaya Gunachandā-bhatāa-sishyasya Abhanandi-bhatāa tasya sisbyasya
¹⁶ Silabhadrā-bhatāa-sishyasya Janānandi-bhatāa-sishyasya Gunanandi-bhatāa-sishyasya Vandanandi-bhatāaṣge ashta-a
¹⁷ sū-uttarasya tiayō-satasya samvatsarasya Māgha-māsam S'omavāram Svādā-nakṣatāa suddha paūcham Akala-
¹⁸ varsha-prithuvī-vallabha-manā Talavana-nagura-S'rī-Vijaya-Juālakkō Pūādu 10 § sabasa Edenādu-
¹⁹ sapta ॥ madhye Badanaguppe-nāma Amīta-mahādhuāja-cha-dattēna ॥ padhye āi odan āi ū

¹⁹ sapta ॥ madhye Badanaguppe-nāma Amīta-mahādhuāja-cha-dattēna ॥ padhye āi odan āi ū

¹⁹ sapta ॥ madhye Badanaguppe-nāma Amīta-mahādhuāja-cha-dattēna ॥ padhye āi odan āi ū

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¹⁹ sapta ॥ madhye Badanaguppe-nāma Amīta-mahādhuāja-cha-dattēna ॥ padhye āi odan āi ū

¹⁹ sapta ॥ madhye Badanaguppe-nāma Amīta-mahādhuāja-cha-dattēna ॥ padhye āi odan āi ū

¹⁹ sapta ॥ madhye Badanaguppe-nāma Amīta-mahādhuāja-cha-dattēna ॥ padhye āi odan āi ū

¹⁹ sapta ॥ madhye Badanaguppe-nāma Amīta-mahādhuāja-cha-dattēna ॥ padhye āi odan āi ū

¹⁹ sapta ॥ madhye Badanaguppe-nāma Amīta-mahādhuāja-cha-dattēna ॥ padhye āi odan āi ū

¹⁹ sapta ॥ madhye Badanaguppe-nāma Amīta-mahādhuāja-cha-dattēna ॥ padhye āi odan āi ū

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¹⁹ sapta ॥ madhye Badanaguppe-nāma Amīta-mahādhuāja-cha-dattēna ॥ padhye āi odan āi ū

¹⁹ sapta ॥ madhye Badanaguppe-nāma Amīta-mahādhuāja-cha-dattēna ॥ padhye āi odan āi ū



¹⁹ sapta ॥ madhye Badanaguppe-nāma Amīta-mahādhuāja-cha-dattēna ॥ padhye āi odan āi ū

¹⁹ sapta ॥ madhye Badanaguppe-nāma Amīta-mahādhuāja-cha-dattēna ॥ padhye āi odan āi ū

(3rd side).

- ¹⁰ 101 panur kkanugan gydu ambali-mannum Talavanapuradol tala-vitayaman Pogageleyol pa
²¹ 111 kkanugan Panke cyolan iajamam amuoduna panu kkanugan manoham dattam Badaneguppe-
²² 22 gramasya simantam pūbbasyāndisi kenige-morāhe Gajaseleye Karavalliya-Kottagala-Ba
²³ 23 daneguppeya tūsandhaya satti-korādu āgneyadmanthe bandukā-gani-tatākam puna dakshinasyān
²⁴ 24 disī bahusūn  hīye balkani-vīkshame puna pas'chima-mukhadesanda || bahumūlika-pantiye puna Ba
²⁵ 25 daneguppeya- Kottagala-Multagya tūsandhaya kole Chandugāle puna nauatyade sandu katlaka-vīkshā
²⁶ 26 me puna pas'chimasyāndisi peld-uldil-vīkshame sūntetētiya vata-vīkshame puna torc-vallame uttarā mukha
²⁷ 27 de sanda bahumūlika-pantiye jambu-pādiya-tatākame puna vāyavyade gale-chnecha-vīkshame puna Badane
²⁸ 28 guppeya-Multagya-Koleyanūra-Dāsanūta-tūsandhaya-neggla-gumbe miduvelunge puna Gajasele
²⁹ 29 ya-grama uttara disī kāyga-morāhe || ilidu kenbaeye puna pūrbba mukhade sanda bahumūlika-pa

(4th side).

- ³⁰ 30 ntiye puna kadapaltugāla vata-vīkshame puna isānade Badaneguppeya-Dāsanūta-Polmada-tūsandhaya
³¹ 31 tatākame kotigattu clūncha-vīkshame kentāmbina dneun pūbbade kūtittu simāntaram || tasya sāksma
³² 32 Gaṅga-ājā-kula-sakalāsthāyika-purusha Peibbakkavāna Maugareya Sendrika Ganjēśāla Nuggunda Maniyu
³³ 33 guēya Nandyāla Simbal A'dapa bhūtiyām || dēsa sāksli Tagadūta Kulugōvaṇa Gaṅganūta Tagadaru A'lgō
³⁴ 34 date Nandakauri U  immatūta Belluram Alageyau Badaneguppeya Belluram Deggiyau ||
³⁵ 35 svadatta paradattām  vā yō haētha vasundharī shastam vaisha sahasāni viśtāvaṇ jāyatē kṛmī || va
³⁶ 36 subh vasudhā bhu kta rājābhās Saka-ājābhu † yasva yasya vada bhūmi tasya tasya tadā palam || dēva
³⁷ 37 svan tu viśam ghōiam na viśam uchyatē viśam ēkāknam hōnti dēvasva puti paṇṭrikam || sāmāyōyam dha
³⁸ 38 rma lētum † mṛpānām kalē kalē pāmanō bhavadbhu saibbān etām bhāva pāttivēndhā bhūyō bhūyō
³⁹ 39 yāchatē Rāmabhadri † || Visvakarmna likhitam ||

* Generally *Saga-dābhā*.

† Generally *Rāmabhadri*.

† Properly *setum* the collocation *dhanima lētum* i. e. calls the Buddhist formula

FIRST SIDE

ಪ್ರಸಿದ್ಧವಾದುದು. ಇದರಲ್ಲಿ ಮೂರು ಕವಿತೆಗಳಿರುತ್ತವೆ. ಮೊದಲನೆಯದು
ಅನುಪ್ರಾಸದಿಂದ ಬರೆದಿದೆ. ಇದರಲ್ಲಿ ಮೂರು ಕವಿತೆಗಳಿರುತ್ತವೆ. ಮೊದಲನೆಯದು
ಮರಕತದಿಂದ ಬರೆದಿದೆ. ಇದರಲ್ಲಿ ಮೂರು ಕವಿತೆಗಳಿರುತ್ತವೆ. ಮೊದಲನೆಯದು
ಸೂರ್ಯನಿಂದ ಬರೆದಿದೆ. ಇದರಲ್ಲಿ ಮೂರು ಕವಿತೆಗಳಿರುತ್ತವೆ. ಮೊದಲನೆಯದು
ಬ್ರಹ್ಮನಿಂದ ಬರೆದಿದೆ. ಇದರಲ್ಲಿ ಮೂರು ಕವಿತೆಗಳಿರುತ್ತವೆ. ಮೊದಲನೆಯದು
ವಿಕಾರದಿಂದ ಬರೆದಿದೆ. ಇದರಲ್ಲಿ ಮೂರು ಕವಿತೆಗಳಿರುತ್ತವೆ. ಮೊದಲನೆಯದು
ಮೃಗಾದಿಂದ ಬರೆದಿದೆ. ಇದರಲ್ಲಿ ಮೂರು ಕವಿತೆಗಳಿರುತ್ತವೆ. ಮೊದಲನೆಯದು
ಮಾನವದಿಂದ ಬರೆದಿದೆ. ಇದರಲ್ಲಿ ಮೂರು ಕವಿತೆಗಳಿರುತ್ತವೆ. ಮೊದಲನೆಯದು
ಪ್ರಕೃತಿಯಿಂದ ಬರೆದಿದೆ. ಇದರಲ್ಲಿ ಮೂರು ಕವಿತೆಗಳಿರುತ್ತವೆ. ಮೊದಲನೆಯದು

SECOND SIDE

ಮಾನವದಿಂದ ಬರೆದಿದೆ. ಇದರಲ್ಲಿ ಮೂರು ಕವಿತೆಗಳಿರುತ್ತವೆ. ಮೊದಲನೆಯದು
ಪ್ರಕೃತಿಯಿಂದ ಬರೆದಿದೆ. ಇದರಲ್ಲಿ ಮೂರು ಕವಿತೆಗಳಿರುತ್ತವೆ. ಮೊದಲನೆಯದು
ಮೃಗಾದಿಂದ ಬರೆದಿದೆ. ಇದರಲ್ಲಿ ಮೂರು ಕವಿತೆಗಳಿರುತ್ತವೆ. ಮೊದಲನೆಯದು
ಮಾನವದಿಂದ ಬರೆದಿದೆ. ಇದರಲ್ಲಿ ಮೂರು ಕವಿತೆಗಳಿರುತ್ತವೆ. ಮೊದಲನೆಯದು
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ಮೃಗಾದಿಂದ ಬರೆದಿದೆ. ಇದರಲ್ಲಿ ಮೂರು ಕವಿತೆಗಳಿರುತ್ತವೆ. ಮೊದಲನೆಯದು
ಮಾನವದಿಂದ ಬರೆದಿದೆ. ಇದರಲ್ಲಿ ಮೂರು ಕವಿತೆಗಳಿರುತ್ತವೆ. ಮೊದಲನೆಯದು
ಪ್ರಕೃತಿಯಿಂದ ಬರೆದಿದೆ. ಇದರಲ್ಲಿ ಮೂರು ಕವಿತೆಗಳಿರುತ್ತವೆ. ಮೊದಲನೆಯದು

S'ulna under triple canopy	L'nap stand	K'las'a	Chámara	Elephant	Chána a	Chakia
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Of the years passed since the time of the Saka king the eight hundred and ninth year being current—

⁹ Those of the Ninety-six Thousand, the five tributaries, those of the Peddoregare Seventy, and the eight farmers are witnesses to this

¹¹ Whoso destroys this means the five great sins of destroying Būanāsi, a thousand Brahmins and a thousand tawny cows

¹¹ Beluru will bring eighty gadyānas of gold, and eight hundred (bhatus) of paddy

¹ Bhaddam astu Jina-s'āsanaṃ Saka-mipa

2 tala-¹⁻¹ entum-ombattanya vaisha

³ in pravartis itne Svasti Satya-vākya Konguni vaimina dharmina-na

¹ harajadhīāja Koval ilapara varēs'vara Nandagni-natha s'ima

⁵ t Peiminanadiya rajyabhishekan geyda padmantaney a varshadandu Pa

⁶Iguna-másada sí' [...] S'i' [...]

⁷ 1a s'ishyaḥ Sarvaṇandi-dévaigge l'enne gaḍaṅgaḍa S'atya-vakya-Jmāla

⁸ yakke Peddore-gareya Bihūi-ṭi ṭi ṭi 'rumam saivva-pāda-paṇi

⁹ *lāla Pammānadi kottā tombhattaru-sāsnvharuun ay-samantaruun Beddo*

¹⁰ re-guēya r'pūh r' nīm ent-okkalum idaikke sakshi Male-sāsi

¹¹ 1vbaaum - i - 1. ay-damauguum idaukke kápu idan ahdom

¹² P - ' - - - sásnyba p₁' l n n sásna kavileyuman a

¹³ lidom : ~ 1 . ' ' p ' ' ' akkum Sejójana lkhittan

¹⁴ Belhúu enbattu gadýána-ponnum enu-núu-batta

¹⁵ mum taruchom

* For fac simile see *Indian Antiquary* VI, 103. The rendering there given by Mr. Eitel of this and especially of the two following is not correct, as shown by me in Vol. XIII of the same publication.

† The 'great river'—here the Lakshmantātha probably, but generally a term applied to the Krishna.

3. STONE INSCRIPTION AT KOTUR -* DATE ABOUT A. D. 890

Hale Kannada Characters.

Be it well.—*Satya-vākya Konguni-namma*, dharmma-mahārāja, born lord of Kovalālapura,
lord of Nandaguri, s'imat *Permmānadi*—

Elephant

⁴ When Permmānadi enfeoffed Jedala Eieyanga gavunda's son, the order for the estate was thus — the fixed land rent (nine) gadyanas of gold, and of the seed paddy one hundred (bhattis) of paddy, he gave up as a grant for all time

¹¹ Bummayya's letters Prosperity.

¹² May Kālādu be great fortune to Eieyanga.

Text.

¹ Svasti Satya-vākya-K...

² ... Kova

³ lālapura-varēs'vaam Nandaguri-nātham

⁴ s'imat P... Jedala

⁵ Eieyaṅgañ gāvundana magaṅge Permma

⁶ li vattam gattibide stiti-kramam a

⁷ vud endode siddhāyada poun o(mbha)ttu

⁸ gadyāna-ponnum biltiya bha

⁹ ttadol nū ... ella

¹⁰ kīlakkam sāsanamāge bi

¹¹ ttar Bummayyan-akkaram maṅgalam

¹² Eieyaṅgañge Kālādu mahās'i

* Published in *Indian Antiquary* VI, 103.

BHAGAMANDALA INSCRIPTION.

[illegible]

4. STONE INSCRIPTION AT FEGGUR.- DATE A D. 977

*Hale Kannada Characters.*S'ankha
under triple canopyLamp
stand

Ganapati

Kalas'a

Elephant

Chamara
over chakra

Be it well—Of the years in the group of centuries elapsed since the time of the Saka king, the 899th year Isvara, being current—

² Be it well—*Satyavakya Kongu varmanā*, dharmma mahārajadhīja, boon lord of Kolāpura, lord of Nundagni, S'imat *Rāchamalla Perimmaradi*, at the rising of the happy house (or sign) of (?) Taurus (or, on the day that Nandisvara was stopped) in the bright fortnight of Phalgunā within that year—

⁵ Be it well—While the terrible one adorned with a strong right arm in which dwells the sword vigorous in seizing the precious pearls scattered from the frontal globes of the globe-bearers, the troops of the elephants of all his enemies, delighting in the brave warriors of his elder brother, S'imat *Rakkas* was ruling the bank of the Beddore—

⁸ Prosperity to the Jma s'āsana—S'imat *Anantavarmā* the beloved disciple of S'ri Gonasena paridita bhattachaka, who was the beloved disciple of S'ri śāśana siddhanta deva, a resident of S'ri Belgola†, acquired in full possession *Peggadūu* included within the new trench

¹² Witnesses to this—those of the Ninety-six Thousand, the five tributaries, those of the Peddore-gare Seventy, and the eight farmers.

¹⁴ Guardians of this—the four Malepas (or hill chiefs), those of the Five Hundred, and the five (?) garland makers

¹⁵ Whoso destroys a grant by the Mahāraja of *S'īpura* § means the five great sins of destroying Bānāsi, a thousand Brahmins and a thousand tawny cows—Whoso protects this acquires great merit

¹⁸ Chandanandayyya's writing—Giant of the Peggadūu basadi

Text.

¹ Svasti Saka-nipa-kāl-ātita samvatsara-sat-anga 899 taneya ¶ I'svara samva

² tsaranu pravattise || Svasti Satya-vākya-Kongu varmanā ||

³ rājadhījā K... ésv... -natha-s'imat

⁴ Rāchamalla Perimmaradi tad-varsh-ābhyanantara Pālguna sukla pakshada Na

⁵ ndisvara tallaj-avasam oge (or...) S'vasti samasta-varni-g

⁶ ... sphutit-anaghya-muktaphala-

⁷ se-nivasita-dakshina... piachandam amana banta-ba

⁸ ta-dhara-nandam s'imat Rakkas Beddore-gareyan āluttue Bhadram a

⁹ stu Jma-s'āsana s'ri-Belgola-nivāsigaḷappa s'ri-Bīśasēna-si

¹⁰ ... vara-s'ishyam s'ri-G... bhattachakara vara ¶

¹¹ s'ishya s'imat Anantavarmāyāṅgaḷ Peggadūum po

¹² sa-v... yantana siddhyāge paledar Adurke s'i

¹³ kshu tonbhattaru-sānbbharu ay-sāmantaru Peddore garu

¹⁴ ent-okkalum idam kāvar nālva Mmalepau

¹⁵ in aynūbbharu ay-damougaru S'īpurada mahāraja-bha

¹⁶ dattiyān āvan oibban alidom Bānāsiyūm sānbbhu-Brahma

¹⁷ narum sāsira kavileyuman alida... akkara

¹⁸ idan ā oibba kīdā avāge puḍu punyam Chandanandayyya lkhitan

¹⁹ Peggadūa basadiya s'āsanaam

* For fic simile see *Indian Antiquary* VI, 102

† See note p. 5

‡ S'ivana Belgola in Mysore

§ Gueddu in the Nilgiris

¶ Looks like *tatena*, "there reasonable," but *neya* is the usual ml prefix suffix

** Or this may be read *deva arasa s'ishyam*

†† Or this may be read *bhattachakara avara s'ishyam*

5 STONE INSCRIPTION AT MERCARA - DATE A. D 989.

Hale Kannada Characters.

Be it well — Fortune

In the S'aka year 911, the year Sa(iva)dhāni

Moon Sun
Cow
suckling calf

. the day of the uttarāyana
the son of S'ijā gānuṇṇa of tana ū, at the request of the artificers, at the time of the
worship and annual ceremony for Kuṇḍara, cut flowers for the noon day
custom .

¹³ Jayanātha and those of Kalūu who come to his worship protecting it,
Yama Parames'vara

¹⁴ Whoso robs this incurs the guilt of .

Text.

¹ Svasti Śī S'aka vai

² sha 911 neya S'a . . .

³ .

⁴ .

⁵ ad uttarāyana

⁶ vāda śī

⁷ Gana ūa S'ijā gānu

⁸ ndūna magā pūchā(āna)

⁹ mannadi Kuṇḍara dhyāna

¹⁰ kāla tithi kuluvaya

¹¹ di madhyāhna vādi pū go

¹² llyuu

¹³ Jayanātharū Kalūu

¹⁴ tanna pūya baha

¹⁵ u mōpal kādu

¹⁶ Yama Parames'varam

¹⁷

¹⁸

¹⁹ kadavavan

²⁰ māḍida pātakam

²¹

* In the Central School premises, whether it was brought from the direction of Fraserpet. The letters are very much defaced

6. VÍRAKAL AT NIDUTA.—DATE A. D. 1255.

Hale Kannada Characters.

The hero's wife Priest waving lights Linga Priest waving lights The hero Nandi

Be it well In the victorious increasing S'aka year 1177, the year Rákshasa, (the month) Vais'ákha, the 11th day of the bright fortnight, in the time, (of the auspicious reign) of S'rímat Pratápa Chakravartí Hoysana Bhujabala S'ri Vira Narasimha Ráya. — Sómaya, the son of Bira gavuda of Kahigódu, shouting,

Celestial musicians The hero in a triumphal car Celestial musicians

Bumbiya Náyaka himself, taking with him his servants Bímaya and Sómanna, fighting with him, he fell In order that Sómaya may attain to the world of gods, Mári gavuda who was born with him, and Máyiga the son of that Sôme gavuda, have prepared and raised this *viragal*. Great prosperity. Fortune

Three rows of men armed with sword and shield,
bearing flags two mounted

Text.

Svasti s'ri . . . S'aka varusha 1177ne Rákshasa sam / Vais'ákha s'udha 11 s'ri S'rímat Pratápa Chakravartí Hoysana Bhujabala S'ri Vira Narasimha Ráyana káladalli Kahigódina Bira gavudana maga Sómayanu boguluttá Bumbiya Náyakanu táu dūta Bímaya Sómanna odane yatti hōgi káladalli biddanu a Sómayanu déva-lókakke sallabékendu átan odane hutida Mári gavudanu á Sôme gavudana maga Máyiganu paripáya mádisida bīagallu mangala mahá s'ri s'ri s'ri

7. VÍRAKAL AT NIDUTA—DATE A. D. 1286.

Half Kannada Characters.

The hero's wife Priest Longa Priest The hero Nandi

Be it well. In the victorious increasing Saka year 1208, the year Parthiva,* (the month) Vaisākha, the 12th day of the bright fortnight, in the time of the increasing reign of Śīmat Pratāpa Chakravartī Hoysana Bhujabala Śrī Vīra Nārasimha Dévarasa — Māra Tamma of Kalingodu, joining fight with his boasting bitter enemies, fell in the fight

Celestial
musicians

The hero
in a triumphal car

Celestial
musicians

In order that Māra Tamma may attain to the world of gods, his younger brother Maleya Nāyaka, and his sons Sōmanna . . . this *vinagaḷ*. Great prosperity. Fortune

Three rows of men armed with sword and shield,
bearing flags some mounted

Text.

Svasti śrī vīra . . . S'aka varuṣa 1208 Parābhava sam . . . Vaisākha s'udha 12 Śīmat Pratāpa Chakravartī Hoysana Bhujabala Śrī Vīra Nārasimha Dévarasara rājyābhyudaya kālādallu Kalingodina Māra Tammanu tanna kōchira-p . . . kūdi kālagadallu kādū bud-danu ā Māra Tammanu déva-lōkakke salabōkendu ātana tamma Maleya Nāyaka ā Māra Tammanu makkalu Sōmanna vinagallu mangala mahā śrī śrī śrī

* In the copy the year is Paridhāvi, which must be wrong, as that fell in 1234

8 STONE INSCRIPTION AT BHAGAMANDALA —DATE ? ABOUT A. D 1400

Size 4 feet 6 inches x 3 feet. Grantha and Tulu Characters.

Be it well Fortune Obeisance be done by devotion to the guru
Jupiter being in conjunction with Virgo, in the great month named Vris'chika (Scorpio), on
Thursday under the star Uttarā, a universal s'āsana, a s'āsana in the form of the joy of the guru, with
I, the embodiment of (his) instruction (or Bódharúpa), make even at the holy Bhagand-ás'rama also *

While Metpundi Kunmyaras was ruling the náḍ, *Bhaga-arasu*, the embodiment of the in-
struction (bodha-rúpa) of Śrīmat Puushóttama (appears to have restored some former grant and added
to it, for maintaining the worship, illuminations and other ceremonies at the temple)

Text.

- ¹ Svasti Śhī (||) Namas-krtvá Kanyá
- ² rúlha-Brihaspatau (||) Vris'chikákhya máha-má
- ³ sé | Brihaspaty-Uttará-diné || kaushyē s'āsanam sa
- ⁴ ivam | guror-ānanda-rūpinah (||) s'āsanam bodha rūpó
- ⁵ 'ham (|) Śhī Bhagand-ās'ramé-pi hi || metpundi Kunmyarasā nā
- ⁶ dav álān ika Śhīmat Puushóttama bódharúpa
- ⁷ muntāya vyaṣpitta .
- ⁸ Kunmyarasa mu
- ⁹ ndayāu punna kappada Méli-nāduv āla Kadav-ara
- ¹⁰ sanāna panuandu kīnam pōka
- ¹¹ samu ou nālukku nadilippadi dévakku appadi
- ¹² pattam adile mukalanchu ponn é
- ¹³ lum arasukku nandā vilukku padmélu nála mu
- ¹⁴ náli olukka vikkira náli nānāli
- ¹⁵ nōdu búvin dānam nōkki
- ¹⁶ mappapadi vellatān ākīl Kāmbirunda nāduv á
- ¹⁷ lum aśanaṁ kula karutumāna dévan nátti
- ¹⁸ l palattu kattiyadattu vidippānaṁ mūkka
- ¹⁹ láttuva
- ²⁰ kadava dandam ippanam
- ²¹ kettum upekshittu pom aśasukku tan náttīl pattukku
- ²² vīda kadavara prakṛiti
- ²³ kānam padinen dēs'i pa
- ²⁴ da pidippa pallāyira
- ²⁵ kandalai
- ²⁶ idil mikkaḍu bhandāna
- ²⁷

* It has been represented to me that the inscription from this point was in the Tulu language, but experts in Tulu, Malayalam and Kodagu have all alike failed to make anything out of it, I have been obliged therefore to do the best I could with it myself. The general object of the grant is evident from the Tamil words occurring here and there.

9. STONE INSCRIPTION AT PALUR.—DATE ? ABOUT A. D. 1400.

Size 4 feet x 2 feet 6 inches—Grantha and Tulu characters.

Be it well Fortune be to it

Doing obeisance to Vináyaka the all-learned guru, and to the goddess Sarasvatí, so far as I am able an auspicious s'ásana will I make

Be it well. Success to the stone s'ásana of s'ímat *Purushóttama* the learned tattva-bhattánika's disciple, the embodiment of (his) instruction (or Bódharúpa), *B' jatabhá-deva* (appears to have made a grant in favour of the *S'ri Vaishnavas* of the 18 countries—*padmendéso*)

Text.

Svasti S'rír astu || Vináyakam vis'eshajñam gurum dévím Sarasvatím |

Namas kurvan yathá s'aktyá karishyé s'asanam s'ubham ||

Svasti s'rímat Purushóttama vidvat-tattva-bhattánika-s'ishya

Bódha- jatabhá dévaka jiyát s'ilá-s'asanam || †

* See note to No. 8.

† The copy furnished to me does not seem reliable after this point, and the inscription is in the interior of the temple where no access can be obtained to it.

10. STONE INSCRIPTION AT ANJANAGIRI—DATE A D. 1544.

Size 3 feet x 5 feet. Hale Kannada Characters.

Obeisance to S'ri S'āntinātha Be it free from obstruction
Be it fortunate.

May the doctrine of T . . . the supreme profound *syūl vāda*, prevail, the Jain doctrine which is a token of unfailing success

The titles of the *dharmācārya* of the S'ri-Mūla-sangha, the Dévī-gana, the Pustaka-gachcha and the K . . . āya, the receiver of a boon from Jayagulés'vara, a bee intoxicated with the honey from the lotus feet of Gummata Jmés'vara the lord of Belgula Suapura, who was the promoter of the religious merit of the tunes, were as follows —by his instructions in the assembly of the learned causing the tortoise which bears up the earth to tremble, an ornament to the mind of the speech goddess, a sun in the Digambara world of light, . . . thus did Kundaki Deva Sūni shine, a new . . . for ever.

Be it well —The auspicious monarch, the āchārya of the circle of royal gurus, head (grand-father) of the great Vāda Vādís'vara rājāchāris, an emperor among the learned, the preserver of the life of Ballāla Rāya, glorious with these and many titles, was S'rimat Chārukṛtṭi Pandita Déva the disciple of whose disciple was S'rimat Abhinava Chārukṛtṭi Pandita Déva His fellow student S'rimat S'ānti-kṛtṭi Déva, in the S'aka year 1466, the year Kīódhi being current, on the 15th of the bright fortnight of Kārttika, caused to be written a stone inscription as follows —

His friend S'rimat Abhinava Chārukṛtṭi Pandita Déva having paid a visit to the basadi of S'āntinātha svāmi who dwells on the summit of Anjanagiri when in the S'aka year 1453, the year Vikṛti in Chaitra, S'ānti-kṛtṭés'vara and . . . manifested themselves from the river Suramāvatī for the promotion of religious merit in the Kali age, and having erected on the summit of the hill a basadi of wood, in the year Khara, in the month Chaitra, he caused (those gods) to be set up by the hand of his own brother S' . . . of K . . . and gave instructions for the erection of a stone basadi The following is the description of the stone work and the steps executed by the following year Kīódhi, the 15th of the bright fortnight of Kārttika, -expenses paid to . . . of Bemmatta Būtanahalli belonging to N . . . for stone work 200 ponnū in money, to the same from Bhujabali S'ri-appa of Ammana Hosahalli for the god of the inner shrine (*garbha griha*) 30 thirty gadyāna, his guru S'rimat Chārukṛtṭi Pandita Déva having had the cave painted with red ochre (*lāva*), he had steps made from it down to the ground below, and for providing one meal at the central gateway contributed 50 gadyānas, and for gifts of food . . . gadyāna

In the year S'ubhakṛt, the 15th of the month Phālguna, we, some tributary chiefs, some Kanadigas and some of all countries, have performed a work of merit and made a pinnacle of brass for the basadi of S'āntis'vara of Anjanagiri, and for gifts of food . . .

Those who cause this grant to fail incur the guilt of slaughtering Brahmans and cows .

In the year 14 . the year S'ubhakṛti, the 2nd of the bright fortnight of Chaitra
Wednesday . for a hall of gifts (dānaśāle) .

" " " of Hanasoge, the beloved disciple of S'āimat Chārukṛti Pandita Dēva .

Text.

S'ri S'āntmāthāya namaḥ | māvighnam astu śubham astu

S'rimat- . . . syād- . . . | jīyat T . . . ya śāsanam
Jina-śāsanam || Svasti s'ri-Mula-sangha Dēś-gana P . . . K . . . aya Jayagulś-
vara-vaieya s'rimad-Belgula-S . . . vaia Gummata-Jinés'varanāda padma- . . .
tāt-kāla- . . . dhamāchāyaya buudāvali youtend ode || pandita-
pundarika-kulamam . . . Vāg dēvatī-manó-mōta-Digambara-prabhā-
nāda-bhaya-rathānga-manó . . . āvagam Kundaki-Dēva-S'ūy-
yan esedam naya-vāg-tujēyam mantaṁ || Svasti śīmad iāya-iājaguu-mandalachāya mahā-
V . . . sakala-vidvaj-jana- . . . Bullāla-Rāya-jīvan-kripālakady
 . . . appa śīmach Chārukṛti Pandita Dēvarugala prāśishyārūlanta
Chaitya śīmad Abhinava (Chārukṛti Pandita Dēvarugala sa-tūthyarāda śīmach S'āntikṛti
Dēvarugala S'aka varsha 1466 sanda vaitamāna Kiódhi samvatsarada Kāitika śu 15 yallu
barasāda śūlā-śāsanada kramav entendode tamma (?) sakha śīmad Abhinava Chārukṛti Pandita
Dēvarugala Kah kāla-dharma-tūtha- . . . vāgi Suvaināvati nadiyinda svayam pratyak-
shaiāgi S'ānti-tūthēśvaranu . . . S'aka varsha 1453 neya Vikṛti samvatsarada
Chartradallu byamālāgi Anjanaguiya- . . . || S'āntmātha-svāmiya basadige byamādi
guy-agradallu dārumayada basadiya mādi Khara samvatsarada Chaitra māsadallu svānuāda
K- . . . S'āntópādhyāya kayyinda pratishteva mādisi śīlamayavada basadiya mādisendu
budh-gaṇsalāgi allinda munde Kiódhi samvatsarada Kāitika śu 15 nelege kallu-kelasa ālādārgala
nad sida vivara Nanjāya-pattanikke salluva B . . . maganam Ay . . . m
kallu-gelasakke sanda vonnu 00 hana vogeya . . . ade s'īn avanalu Annanā-
hosahalliya Bhujabali S'ri-appallunda gaubha-grihana dēvakke sandadu ga 30 mūvattu tamma guu
śīmach Chārukṛti Pandita Dēvaṁ gaviḡe kavi . . . muttisi ālādāc madhya bāgalallu
vondu hottina nairēdyakke śela sindadu ga 50 . . . śela sandadu ga . . . ||
S'ubhakṛti samvatsarada Phālguna māsa 15 Anjanaguiya S'āntisvara basadiya sītāla māligeya
sāmanta halaru Kannadiga halaru nānā dēsiya halaru mādida dhama || nāu kattidu kalu naded
ondakke ga 1 vondu āhāra dānakke koduncya . . .
dharma śāsana yī dharmakke tappidavaru gō Brāhmanan . . .
 . . . varusha 14 . . . S'ubhakṛti . . . Chaitra
śu bidige R de puṇagalu kula . . . dānaśāleḡo
 . . . śīmach Chārukṛti Pandita Dēvarigo
varāśishyaru Hanasogeya Bhujabaliya Appayagalim . . .

II. COPPER PLATE INSCRIPTION AT KATTEPURA—DATE A. D 1693.

Size 1 foot 6 inches×1 foot. Kannada Characters.

Be it prosperous Adored be S'ambhu, beauteous with the chāmara-like crescent moon kissing his lofty head, the original of the city of the three worlds I praise the right tusk of the sportive boar, may it protect us, on which the earth uplifted by it was like a spot

Be it well In the year 1615 of the victorious increasing S'ālvāhana era, the year named Śrīmukha, the 12th of the light fortnight of Pushya, *Kṛṣṇappa Nāyaka*, son of Vēṇkatādri Nāyaka and grandson of Kṛṣṇappa Nāyaka of Bēlūr, of the Kāśyapa gotra and Āpastamba sūtra, caused to be written and given to *Yōgapaiya*, son of Puttarasaiya and grandson of Subrahmanya dēva, of the Vasishtha gotra and Āsvalāyana sūtra, a deed of gift of a village as follows —In the Bēlūr śīma, which the auspicious king of kings, the supreme king, the valiant and majestic, the auspicious hero Kṛṣṇa Rāya Dēva mahārāja formerly bestowed on our great great grandfather, a Govinda to the ocean, bright with camphor and sandal, in war a Bhīma, lord of the excellent — the obtainer of a powerful kingdom, *Kṛṣṇappa Nāyakarāya* the Red, in the Nūgunda station of the Tunga nād belonging to Arkalgōd, the village of Kattepura, situated east of Koniganahalli, west of the land south of the Hēmavātī river, north of Niluvāgilu, together with — to the east of Ippugalale

We, *Kṛṣṇappa Nāyaka*, son of Vēṇkatādri Nāyaka and grandson of *Kṛṣṇappa Nāyaka*, of the Kāśyapa gotra and Āpastamba sūtra, to *Yōgapaiya*, son of Puttarasaiya and grandson of Subrahmanya dēva, of the Vasishtha gotra, the Āsvalāyana sūtra and the Rik śākhā, the village of Kattepura, together with Koniganahalli, in the said tithi, at the auspicious time of the Makara sankramana, having given with presentation of a coin and pouring of water, acquiring the eight rights of full possession, namely, present profit, future profit, hidden treasure, underground stores, springs, stones or minerals, actualities and possibilities, that you, your offspring and descendants, as long as sun and moon endure, with power of gift, exchange or sale, may continue to enjoy them in comfort, *Kṛṣṇappa Nāyaka*, son of Vēṇkatādri Nāyaka and grandson of *Kṛṣṇappa Nāyaka*, of the Kāśyapa gotra and Āpastamba sūtra, to *Yōgapaiya* son of Puttarasaiya and grandson of — dēva, of the Vasishtha gotra, Āsvalāyana sūtra and Rik śākhā, caused this deed to be written and given.

The just witnesses to this —sun and moon, wind and fire, earth and water, heart and mind, day and night, morning and evening, justice, these know the actions of men

Of giving or protecting a gift, than giving protecting a gift is better, by giving svarga is obtained, by protecting a gift eternal rest. Than giving oneself, to protect another's gift is twice as meritorious, by taking away another's gift one's own gift becomes fruitless. Land given by oneself is a daughter, that given by one's father is a sister, that given by another is a mother, therefore land given must not be touched. An only sister to all kings in the world, neither to be enjoyed nor taken in marriage is land given to a Brahman.

(Signed) S'ri Kṛṣṇa

Svasti śrī - Sāhrāhana 1615 neya Ś'ī rik.
Pushya śū 12 - sūtirađa Belūa Kriṣṇappa nāyakara putirāđa Vēnkatādī
nāyakara putirāđa Rik-
Sūtra pautrarāđa Puttarasayana putirāđa Yōgaparayage banis kotta grāma-dāna-
śāsana-kramav ent endare pūrvadalli śrīmad rājādhuāja Ś'ī vira-patāpa Ś'ī vira
Kriṣṇa-Raya Dēva namma viiddhi putamaharāđa sindhu-Govinda humakara-gandha-
baliyada yara-K
rayanavarige palista Bēlūa śimege saluva Arakalgoda valitada Tungī-nāđa
pūrva Hēmāvati-nadiđe dakshinada jamīnge paścima Niluvagilhe vuttaravāđa
Kattepuvada grāma Yippugalalege pūrvavāđa II sahā K Apastamba sūtirađa
Puttarāđa Vēnkatādī-nāyakara putirāđa Vasishtha-
gōtra Rik-Sākshādhy-
pautrarāđa Puttarasayana
putrarāđa Yōgaparayage Kattepuvada grāma Humanahalli saha yī tathā titih Makara-sankramana
pūrvakavāgi kottēvāgi yī grāmakke saluva akshīnāgami
mudlu nikshēpa jala pāshāna siddha ashta bhōga svāmyavannu āgu mādikonda nimma
santāna paramparā āchārāika sthāyigaligi dānadī vimmaya vikrayagalige yōgyavāgi sukhadalli
vibhavādu yadu yendu Kāśyapa gōtirāđa Rak-
Vēnkatādī putirāđa Kriṣṇappa nāyakara Vrik-
Rik-Sākshādhy-
āyanarāđa pautrarāđa Puttarasayana putirāđa Yogaparayage banis kotta
śāsana || yadakke dharma sāksugalu anilō-nalāś cha dhyaaur bhūmir āpō hrdayam
manāś cha | ahaś cha rātris cha vubhé cha sandhyé dharmāś cha jānāti narasya vrittam || dāna pālanayōr-
madhyé dānat | dānat svargam avāpnōti pālanād achyutam padam || svadattā
driguṇam puṇyam | svadattam mūlphalam bhavēt || svadattā
putrikā dhātṛī | putrī-dattā sabōdanī | anya-dattā sva mātā cha | dattā bhūmim paityajōt || yōkaiva
bhagnī lōkē sarvēśham ēva bhūbhujām | na bhōjyā na karigrāhyā vipradattā vasundharā ||

S'ri Krishna.

12 COPPER PLATE INSCRIPTION AT MAHADEVAPURA.— DATE A D 1782.

Size 1 foot 6 inches x 1 foot. Kannada Characters

Linga Rájéndra Vadeyar

S'idhalingappa, deputy (guru) of Kodagu,

Vi

caused the repairs to be made in the year S'árvan, the 13th of the bright fortnight of Kártika.

Whereas the auspicious king of kings, supreme lord, skilful and valiant, unequalled hero and monarch, seated on the jewelled throne of the *Kodagu* samsthána, ruling the empire of the world, of the Bháradvája gótra, the Aśvaláyana sútra, the *Viśva* and the *Víra S'auva* religion, Appájendra Vadeyar's son *Linga Rájéndra Vadeyar*—

Adored be S'ambhu, beauteous with the chamara-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds

Be it well Fortune —in the victorious increasing Kali year 4881, the year Vikáti being current, the 10th of the dark fortnight of Mágha, Wednesday, at 7½ hours, submitted to the will of S'iva (died), and at the time of his (thus) becoming subject to S'iva, the moon to the waters of the womb of that Mahárája (his son), *Víra Rájéndra Vadeyar* being present, having performed the funeral ceremonies, made according to his orders his tomb in *Viśva* erected a temple, and setting up the god Basavésvara upon that tomb, erected a matha of the Muṅgi sect (*sámpadáyá*), and to provide for the perpetual adoration of the ganas and of this god, setting up stones stamped with the linga in the *Viśva* land and the villages of Chikka Harade, Jambúru, Bélúru, and Basavanahalli, in the year Naḷa, the 1st of the bright fortnight of Chaitia, Friday, wrote a deed of gift —

The repairs of it were commenced in the year S'árvan, the 13th day of the bright fortnight of Kártika, and were completed in the year S'ubhakrit, the 10th of the bright fortnight of Vasákha, Monday.

Text.

Linga Rájéndia Vadeyaru Kodaguna charamú tugalála S'iddhalingappa
Vĩ

dararu S'árvani samvatsarada Kátika s'udha 13 yu Vĩ jínoddára máhásiddu

S'innad Rájáddhuja r' aplatima-víra-naiapati Kodaguna sams-
t' putrivi-sannájyam gayuttadda Bháradvāja gotrada Áśvaláyana
s'arada Ruk Vira-S'ava-matastaiáda Appájéndra-Vĩ putraíáda Linga
Rájéndia-Vadeyaru—Nannas tunga-siraś chumbi-chandia chámara-cháavé -ánambha
máda-s'ambhaya S'ambhavé—Svasti S'íi Kali sanda 4881 ne vaitamánakke salluva
Vadai samvatsarada Mágha bahula 10 yu Budharáma divi galige 7½ ge S'ir yí S'iváddhína-
vugura ta. Kíladallu yí mahájáya garbhábdhi- Vira Rájéndia Vadeyaru sam-
dháindallu yíddu sat-karmavannu vnachisi kanyá- yannu
málsi dívasthánavannu kattisi á samádhí méle Basavésvara Dévara pratishteyannu málsi Munige
sampradayaada mathavannu kattisi ganarádhane yí vuddiáya yí Máldéva-
pura blánu Chikka Harade Jambúu Béliúu grámakke saba linga-mudie śiká-pratish-
teyannu málsi Nala samvatsarada Chaitia śudha 1 vu P'í vappisi annu
haradu kottuyidheyági jínóddhá-áddu S'árvani samvatsarada Kátika śudha 13 divasa prárambha
S'ubhakútu samvatsarada Vaisákha śudha 10 Guruvárakke ákauru ági-yidhe.

At the feet of Nīlānjana Deva of Alibī matha, deputy of Śāntavīra svāmi,
deputy of Pakodu mahanta svāmi Mallikājuna svāmi, disciple of Muniga svāmi

Be it well — In the year 1718 of the victorious increasing Śalivāhana era, the year Nāla being current, on the 1st day of the bright fortnight of Chaitra, on Friday, the adoration of those mentioned in the upper cave at Śivagaṅga, dedicated by the lotus hand of the svāmi of the Śidhapura matha, the auspicious king of kings, supreme lord of kings, great majesty, unequalled heroic king, while seated on the jewelled throne of the province of Kodagu, ruling the kingdom of the world, *Va Rājendra Vadeyar*, son of *Appājendra Vadeyar*, of the Bhairadvāja gōtra, *Aśvalāyana sūtra* and *P'ṛ's'ṛ's' P'ṛ'jāya*, wrote and presented a renewed gift as follows —

On this 1st day of the bright fortnight of Chaitra, Friday, in order that our father and all ancestors may attain to the eternal S'ivaloka, we have written a renewed gift of the land on a copper plate and presented it.

Recollection of former births, dominion of the world, prosperity, brightness, surpassing beauty,

we have written and given this renewed gift of land

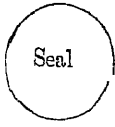
Witnesses thereto —sun and moon, wind and fire, sky, earth and water, heart (or conscience) and Yama, day and night, morning and evening, these know the deeds of a man.

That making a gift oneself there is twice the merit in maintaining another's gift by taking away another's gift one's own gift becomes fruitless

The said grant of land was written according to order on Friday by S'ambhaya of (?) the private apartments

(Signed) S'ri Vi

Text.



Munigi-Svámīyavara pādaka Mallikājuna-svāmīya Pākōdu Mahanta-svāmīyavara chara-mūttagalāda S ant... chara-mūttagalāda Abbi-mathada Nānājana Dēvara pādakke

Namas tunga-śāśa... -chamara chāravé... S'ambhavé || Svasti S'ri vijayābhyadaya S'ālīśhāna-s'aka-varuṣha 1718 ne... salluva Nala-samvatsarada Chutia su 1 Bhāṅgavāṇḍillu S'ivagange-mēlana... sāmpīadāyastā... S'īdhapada mathada svāmīyavara kara-kamala-sanjatarāda Vīna-S'... S'īmad... vijayadaya... vipratana-vīna-narapati Kodagima samsthānada śīratna-samhāsanāśūlharāgi pūthvī-sāmbhājyama gavuttaralu Bl... Rakshabhā... Appājendra-Vaḍeyavara puttarāda Linga-Rājendra-Vaḍeyavara puttarāda Vīna-Rājendra-Vaḍeyavara baradu vappista... dāna śāsanada... —piāku S'ālī-vāhana-śaka varuṣha 1650 ne K... Kāttika sūddha 2 R... hire-ajjayana-vāda Dodda-Vīappa-Vaḍeyavara Yadava-nādu Abbi-mathakke piāku nadada baruttadda grāma Hosalli-grāma vanda... vanda vubhaya grāma yeradu yidallade Dodda-V... yavara Mallikōnge chittasālagi pāda-vididu... dhama-barabēkendu mītanavāgi Abbi-mathakke bittu kotta grāma Bāchalli... kandāya g 16 hadināru varaha sūha Hosalli-grāma 1 Jigattalli-grāma 1 Bāchalli-grāma 1 antu grāma 3 mūru Abbi... saha linga-mudie-sila... chavu-grāmadavara munde yittu mādisi kottu yiddabagge yī Chartra sūddha 1 B... pitiradi samasta pitiragalgu akshaya S'iva... tīmbrada haligeyalli baradu vappistevāgi yī Abbi-mathakke yida śērida Hosalli-grāma 1 Jigattalli-grāma 1 Bāchalli-grāma 1 antu grāma 3 ia chatuś sima... yuruva mudi mukshēpa jala taru pāshāna akshāna āgāmi sūddha... muntāda ā sūzala bhūmīyannu S'ivāpitavāgi... nadāśikōndu... dharmavannu narista S'iva-pūja kīlādallu śīśuvādada ślōka Jāti-smaratvam pūthvī-patitvam savubhāgya lāvanīyam utīva rūpam | tvaḍ bhakti vidye paramāyā ishtam tvam daś cha mé S'ankhara janma janmanī yamba sūvadavannu māduṭṭā y... baradu vapista... sākshugalu viditā chandīo anile nalaścha dhavannu bhūvnu āpo hūdayam Yamaś cha ahō rātis cha ubhayaś cha sandhu dhumaś, ajnāti naraśya vīṭali || svadattā dvigunam punyam... | paradattapa luena svadattam mūṣhalam bhavet yamba... Bhāṅgavāṇḍa baradāta khāsa-naharjada S'ambhaya

S'ri Vi

14. COPPER PLATE INSCRIPTION AT MAHADEVAPURA — DATE A D 1796

Size 1 foot 6 inches x 1 foot. Kannada Characters,

At the feet of S'ántavīra svāmi, deputy of Kodali mahanta svāmi, deputy of Mahā Muni svāmi

Adored be S'ambhu, beauteous with the chāmara-like crescent moon kissing his lofty head, the foundation-pillar of the city of the three worlds.

Be it well In the year 1718 of the victorious increasing S'ākhya-chakra era the year Nalika g current, on the 1st day of the bright fortnight of Chaitra, on Friday, the adherent of those enrolled in the upper cave at S'ivaganga, follower of the Vīra S'āiva faith, dedicated by the lotus hand of the crown svāmi of the Siddhapaṇṇa matha, the auspicious king of kings, supreme lord of kings, great majesty, unequalled heroic king, seated on the jewelled throne of the province of Kōṭiga, who ruling the kingdom of the world, *Vīra Rājēndra Vadeya*, like a moon in raising the tide in the womb of Līnga Rājēndra Vadeya, and grandson of Appajēndra Vadeya of the Bhavadhāja gotra, Aśvalāyana sūta, and granted a deed of gift for the worship of S'iva as follows —

When the svāmi visited the Siddhapaṇṇa matha, performing obsequies with the six members and holding his feet, in order to obtain merit as long as sun and moon endure, he wrote and made out *uttāra* land as follows — for the worship of S'iva to the matha 700 bhattis of paddy the produce of this land having a bījavarī of 17 bhattis, and for extra expenses, the ground rent of certain villages marked out by the erection of stones with the stamp of the līnga and presented, as follows — from Chikka Hanade and Jambhūna villages, whose bījavarī of 43 bhattis has a ground rent of 39 pagodas, deducting the former grants for pura-vargi, dera-mānya and bhūta-uttāra, altogether 6½ pagodas for bījavarī of 6½ bhattis, the ground rent of the remaining free land 36½ pagodas for bījavarī of 36½ bhattis, Bēlūna belonging to Thekannāda maṇḍa in Yadava nād, with Gudugūru in Basavanahalli, the 2 villages having a ground rent of 50 pagodas for bījavarī of 50 bhattis, deducting the former grants for pura-vargi, dēva-mānya, bhūta-uttāra, gaud-umbali and nāya-mannu, altogether a ground rent of 17½ pagodas for 17½ bhattis, the ground rent of the remaining free land 32½ pagodas for a bījavarī of 32½ bhattis. Total, from the 4 villages, after deducting the former grants ground rent of free land coming to the matha—69 pagodas, and 700 bhattis of produce

Having presented this in this tithi, with the erection of stones stamped with the līnga in the presence of the people of the four villages,—with the desire that father and all other ancestors may attain to the eternal S'iva loka, there are given within the four boundaries of these villages marked out by the erection of stones stamped with the līnga, the eight rights of full possession, namely, hidden treasure, underground stores, springs, timber, stones or minerals, present profit, future profit, actualities and possibilities, &c, and the whole of that land as an offering to S'iva, in order that, performing the worship of the ganas, at the time of S'iva pūjā may be repeated the hymn of blessing (saying)—

Recollection of former births, dominion over the earth, prosperity, brightness, surpassing beauty,

Faith in thee, knowledge, long life, objects of desire, do thou, oh! S'ankara, bestow on me from age

to age—

has been written and given this grant of land

Witnesses thereto—sun and moon, wind and fire, sky, earth and water, heat (or conscience) and Yama, day and night, morning and evening, these know the deeds of a just man

Than making a gift oneself there is twice the merit in protecting another's gift by taking away another's gift one's own gift becomes fruitless

Approval to the gift of land in my own hand

(Signed) S'ri Vi

Text.

S'īman mahā-V chaia-múttigalāda K chaia-múttigalāda S'āntavīa-svamiyavara pādakke

Namas tunga-sirās -chāmaia-chāravé -amambha-mūla-stambhāya S'ambhavé || Svasti śī ībhhyudaya S' -vaisha 1718 ne va salluva Nala-samyatsaiada Chetia śuddha 1 Bhūgavāradallu S' -sāmpriadāya starāda Vīa-S'aura-matastarāda S'iddāpurāda mathada pattada svamiyavara 1 -jātāda śīmad rājādhuāja rāju-paramés'vara prahula-patāpa apatima-vīa-naiapati Kodagina śīratna-śm -puthvi-sūmāyaya gayyuttuvalu P' -Aslāyana-sutāda R -āyagalada Appajendia-Vadeyavara pavutiarāda Linga-Rājendra-Vadeyavara garbhābd' Vīa-Rājendra-Vadeyavara S'ivāpanakke samapiśida dāna-śāsanada -matha yidakke svamiyavara chittasālāgi sāshtānga-pranāpīśi pāda-vāhi bhīśhandīkavāgi dharmā barabekendu baradu vappīśida vuttāda bhūmi vīa S'ivāpanada bagye mathakke yī bhūmi bījavari bhatti 17kko behyuva batta bhatti 700 mathakke bagye linga-mudie-śilā- māliśi bittu kotta grāmagalinda baruva kandāyada vīa Chikka Harade Jambūu grāmakke bīja bhatti 43 kke kandāya 39 varaha piākina vuttāda yī grāmada pūa-vaiga deva-mānya bhūta-vuttāda saha bīja bhatti 6½ ge 6½ varaha hōgalāgi śuddha-mūta-bhūmi bījavari bhatti 36½ ge kandāya 36½ varaha Yādava-nādu valittāda Thenka-nādu-mandega śrīda Bēluu -valagana (udugūu saha grāma 2 kke bījavari bhatti 50 kke kam dāya 50 varahakke piākina vuttāda yī grāmada pūa-vaiga deva-manya gavud-umbal-nāyi-mannu saha kbandiga 17½ ge kandāya 17½ hōgalāgi bīja bhatti 32½ ge kandāya 32½ varaha antu grāma 4 kke piākina vuttāda hōgalāgi śuddha-mūttaddu yī mathakke baruva kandāya 69 varaha bhatta bhatti 700 beleyu chayu-grāmadavara mundittu linga-mudie-śilā- māliśi kottu yī titliyallū pitiadi samasta-pitigaligu akshaya-S'iva-loka-piāptiyaga-bēku yamba apēksheymda bhū-sādhanavannu baradu vappistevāgi yī grāmakke chayu-kattu linga-mudie-śilā- midhi nīkshepa jala taru pāshāna akshma āgāmi siddha sādhyangaleimba -sūmāya muntāda ā sakala bhūmiyannu S'ivāpitavāgi māliśikōndu S'ivapūja kalādalū āśhvādada śloka J'īti-smaratvam pūthvī patitvam savubhāgya līvamīyam atīva rūpam tvad bhakti vidye paramāyū ishtam tvam dāś* cha mé S'ankhara janma janmani yambādāgi baradu vappista bhū-sūlhanakke sakshigalu āditya chandīō anilō nalaś cha dyam bhūmi apō hūdayam Yamaś cha ahaś cha ītīś cha vubhayaś cha sandhu dharmasya jānāti narasya vītah svadattā dvigunam puṇyam parād -svadattam nīshphalam bhavēt yamba bhū-sādhanakke va hasta vappitā

(Signed) S'ri Vi

* *Charity deity.*

15 INSCRIPTIONS ON THE THRONE.—DATE A. D. 1808
Kannada Characters.

Sun

Ling

Moo

Kali passeu 4909

Text.

Kali sandda 4909

16. STONE INSCRIPTION AT DANAGAL—DATE ? A. D. 1815.
Kannada Characters.

Vijayapura matha

Sun

Ling

Moo

The year Yuvā, the fifth of the bright fortnight of Jēsthā, the Viṇakṭa matha of Chīlālā Shāka svāmī

Text.

Vijayapura matha

Yuvā sūnavatsarada Jēsthā śudhā 5 rālu Chīlālā Shāka svāmigaḷa viṇakṭa matta

17 COPPER PLATE INSCRIPTION AT MERCARA—
DATE A D 1820.

Size 2 feet 6 inches x 1 foot 6 inches.— Kannada Characters.

Be it well Fortune In the victorious increasing S'āhvāhana S'aka year 1739, the year Iśvara, to the 2nd of the dark fortnight in Jéshtha, Monday, being the 1,796,362nd Kali day, on this auspicious day like a párijāta to the milk ocean of the Chandia vamśa, born from the Bharadvāja gōtra the Aśvalāyana śūtra and the Rik śákhā, skilful in supporting the Víva Saiva religion, seated on the illustrious jewelled and beautiful throne in the ancient Kshīna-nagara, established in the auspicious *Kolaga* samsthāna, a sun in unequalled valour and glory, of uninterrupted splendour, of a fame which illuminated all the points of the compass, Yudhishtīra in upholding all manner of royal virtues the grandson of Mahārāja Appāji Rájéndra and son of Langa Rájéndra Vadēyar, the auspicious *Linga Rájendra Vadēyar*, considering that by the performance in this world of good deeds must be obtained the perfection of fruit in both this world and the next, and that with that object he should cause to be set up a Siva-linga as an act ensuring the acquisition of the highest merit, so resolved in his mind—And on that day, in an auspicious hour, having commenced the erection of a beautiful new Onkárésvara temple, a lotus ornament to the earth, which with its skilfully designed mantapas &c, might be called a royal lotus, from that time to the year Vikrama, the 12th of the bright fortnight of Chaitra, Monday, or 2 years 9 months and 25 days, on that auspicious 1,797,421st Kali day, having completed all the preparations for this great wonder, he caused to be set up the Siva-linga named Onkárésvara, and satisfied his desires—that is to say, through the power bestowed by the great mercy of the holy Maháśvara, the said divine purpose fulfilling every wish of the mind, the setting up of the Siva-linga was perfectly accomplished

Whoso with devotion praise the holy Maháśvara, to them at all times whatever merit may be obtained will itself become perpetual which, that it may be known to all people, has this śāsana been written Be it prosperous

(Order for the allowances to the temple)

Yearly for the gods Onkárésvara, Ganádhíśvara, Kumáresvara, and S'ri Nandíśvara, to be continued in perpetuity as long as sun and moon endure, for the daily service, for the offering of food, for the perpetual lamp, for the general service, for the five lunar observances, and for the salaried servants, are granted 1221 one thousand two hundred and twenty-one Kanthiáya varahas, which money, with the produce in kind, cloths and other things, and the allowance granted annually from the Palace Diván's office treasury for the promotion of religion, being appointed to be spent on the services—it is directed that at the three seasons divine worship be carried on according to the śāstras without intermission that a daily inquiry be held, and that the accounts and papers of this temple be examined annually

Decree for the allowance By order

The Kali year 4922, the year Vikrama, the 22nd of the true Jéshtha, Monday

(Signed) S'ri Langa Rájéndra Vadēyar.

Text.

Svasti śrī ... S'ālvāhana S'aka vaisha 1739 ney I'svara samvatsarada Jēshtha bahula bidigeyu ... Kali-dina 1796392 ne yī śubha divasadalī C' ... -paśā-
vāna-... Bhaadvāja-... A'svalāyana-sūtra ... Vira-
S'ūva-... avinaśāda śūmat-Kodagu-... -samādya Kshīna-nagara-
madhya-paśā... chāu-simbāsana-śudhanāda apātma-patīpa-prakāśa-
... -śāda ... -śāda ... -śāda ...
tama-samāna-kīrti-prakhyātaiāda samasta-prasasta-rāja-... -Yūllishthi ... Mahā-
rāja-Appāji-Rājendraravara-patnarada Linga-Rājendia-Vadeyaravara-patnarada śrī-... -
Vadeyaravara yī lōkadālī sukā ... -vachisidare iha-... śāśvita-phala-
bhaitaiāgi-yūabēku tat-kālanadinda mahattāda punya-phala-pradāyakavagi yūvanthā S'iva-linga-
p... kārtavyavendu chittadālī mēchasi tad-divasa śubha-muhūrtadālī asadīśa śrī-ṣṣāla-
mantapīdī yuktā rāja-kamalākka-ākhyā ... nūtan O'ṅkāśvara ...
prāambhūsi tad-śābhyā Vikrama samvatsarada Chaitra śuddha dvādasīyū Bhānuvāda vange varusha
2 timgala 9 dina 25 Kali-dina 1797421 ne yētaḍruśa su-divasadalī atyāśchaitakavāḍī ...
sāmāgīyavagi nūmīśi śīkaiavāgi yūvanthā O'ṅkāśvara-nāmaka S'iva-linga ... pratishtāpisi
santushta-chittaiāḍḍu hyāgandare śimach-Chandiasēkharana parama-... yadinda
... -prad vāgi-yūvanthā yētaḍ dēvatā-yatna S'iva-linga-...
virachutavāyitu yāu bhaktiyūda śrī-Mahēśvarana bhajisuttāro avange saivata anikara sādhyavāgi
yūvanthā śubha-phala-u svayam ēva sādhyav āguttade yendu saiva-... barasi
yūvanthā śāsanaḥ || S'ubham astu ||

Antu varusha 1 kke O'ṅkāśvara Ganādhisvara Kumārēśvara śrī-Nandīśvara Dēvange saha
... śāśvitadinda naḍadu baratakka bagye nītya-katle amṛita-paḍi nandā-dīpa viśēsha-katle
pancha-paiva ... saha appane kodisi yūva Kanthāyī 1221 vandu sāvna yūnūra
yippattondu varahakke hanadinda jūmī jauli ... uttāravannu dharmā-sangrahada bagye
... prati-samvatsaradallu kodisi kottu sēvāthavāgi vimyōgakkendu
nēmisi ... kāla-trayadallu śāśvita-prakāśa ... sāngavāgi māhāsutta dinain
prati ... varusham prati yī dēvasthānada lekka pakka muntāddannu jādṭi ...
baruvadāgi yamba ... appane prakāśa Kali vaisha 4922 ne Vikrama samvatsarada nija
Jēshtha tārīku 22 ne Bhānuvāra ||

18 STONE INSCRIPTION AT KIBBETTA—

DATE A D 1831

Size 3 feet × 2 feet 9 inches—Kannada Characters.

In the year Khara, the 1st of the dark fortnight of Káttika, Channa, the son of the younger brother of Rájaiya, guru to Channaya, for incense, lights and worship of the god Mallikájuna, having made obeisance to Ví || Vadeyar, presented as described. Set up at dawn

Text.

Kara Káttika ba 1 ralu Channana guru-u Rájaiyyanavara tammara kumára Channa Mallikájuna Devange dūpa dīpa śādhange Ví || Vadeyara namaskāra mādi kotta vivaia udeya káladalī stāpane mādīdu

19. STONE INSCRIPTION AT IGGODLU—DATE A D 1831

Size 2 feet 2 inches × 1 foot 3 inches—Kannada Characters.

., the 1st of the dark fortnight, the devotional copper tablet dedicated by Vira Vadeyar in the of Ví of Háléri to the Aigala matha of (?) Háléri

Text.

. de ka baula 1 neyallu Vira Vadeyaru Háléri Mamada arasnavara kura vīryadallī mūdida bhakti tāmbra (Háléri) bhūmiya Aigala mathakke

20 STONE INSCRIPTION AT DANUGAL—DATE A D 1831

Size 3 feet x 1 foot 5 inches—Kannada Characters.

Linga

In the auspicious year named Khara, the 10th of the bright fortnight of A'svija, to Siddalinga svāmi of the Yedatore matha

Text.

S'imatu Khara nāma samvatsaraada A'svija śuddha 10 rālu Yedatore mattada Siddalinga svāmyaige

21. STONE INSCRIPTION AT MAYAMUDI—DATE ? A. D. 1831.

Size 2 feet 10 inches x 2 feet 2 inches—Kannada Characters.

(To) The holy god Gangādhara

Vīra Rājēndra Vadeyai

Moon

Linga

Sun

Text.

S'rī Gangādhara Dévaru.

Vīra Rājēndra Vadeyavaru

22. STONE INSCRIPTION AT IRPI-DATE A. D. 1841.

Kannada Characters.

Sun

In the year 1763 of the S'ālvāhana Śaka, the year S'ālvai, the rays of the Kiggattu ten nāḍis
 114 through their faith repaired the temple of Rūmésvara Déva of Ipi on the Lakshmaratirtha

Text.

S'ávaran-¹ 1763 ne S'ávaran-² Kiggattu-hattu-nádu raihitaru tamma
bhaktiyunda balu yuva Ippina Rámésvara Dévara jinnoddára mú-
disi yiddire

23. STONE INSCRIPTION AT MAHADEVAPURA.—
DATE A. D. 1842.

Kannada Characters.

Somaśékhaṛa Śiva-yógiśvara anointed (to his office) by the lotus hands of Śántavīra svāmi, deputy of the holy Murgā svāmi, in the Kālī year 4943, the year Śóbbhanakṛitu, the 2nd of the bright fortnight of Kārttika, on Monday, under the constellation Rohini, before 7 o' clock in the morning, erected a pinnacle over this throne

Text.

S'ānta-Vīra-svāmīyavara kara-kamala-sanjanitarāda
Sōmaśekhara-S'rayōgīśvararāda Kāṭṭika śuddha bi-
digeṇu Guruvāra Pīṭhādhīśvara pīṭhādhīśvara
siddhu. pīṭhādhīśvara gante 7 ra valage yī gaddige mēle balaśa-
mādi-

INDEX.

(The figures in brackets refer to the Introduction)

Abbi	19	<i>bhānu utta</i>	21
Abercomby	(13, 14)	"	(6)
Abhanandi	1	"	(6)
A'dapa	2	Bhu Vikrama	(3)
Adoni	(14)	<i>bigavara</i>	21
African	(15)	Bijala	(7)
A'hava Malla	(7)	Bilur	(4, 11), 5
Aigala	26	Bimaya	9
Akala Varsha	(3, 9), 1	Bira	9
A'lattur	(3)	<i>biagal</i>	9
A la-ud-Dm	(12)	Bitti Deva	(6, 12)
A'lgodate	2	Bódha rúpa	(13), 11, 12
Amara Sulya	(14)	Bombay	(14)
Amógha Varsha	(3)	Boppa	(7)
Anantanátha	13	Buhaspati	(2)
Ananta Varmma	(8)	Burish, Britons	(11, 14, 15)
Ancestral worship	(1)	Buhler	(3)
Andani	(3)	Bumbya	9
Anjanaguri	13	Bummayya	6
A pastamba	15	Burnell	(6, 8, 9, 10)
Appaji, Appajéndra	(13), 17, 19, 21, 24	Bútanhalli	13
Apsaras	(12)	Caldwell	(6)
Atabala	(6)	Canara	(14)
Arkalgod	15	Cháki Rája	(4)
A's valayana	15, 17, 19, 21, 24	Chalukya	(3, 4, 6, 7, 9, 12)
Avinita	(2, 9), 1, 2	Chandigála	2
Bachalli	19	Chandras'ekhara	24
Badaneguppe	(3), 1, 2	Chandia vams'a	24
Balagámi	(6)	Channa	26
Ballala	(12), 13	Channaya	26
Balligáve	(6)	Chárukirtti	13, 14
Bana, Bána	(1, 4)	Chera	(6)
Banavase	(6, 7, 11)	Chicacole	(8)
Bankápura	(6)	Chikka Déva Wodeyar	(13, 14)
<i>basala</i>	7, 13	Chikka Harade	17, 21
Basavanahalli	17, 21	Chikka Viappa	(13, 14)
Basav's vara	27	Chilala Sháka	23
Beddore	(5), 7	Christian	(15)
Bednur	(13, 14)	Chóla, Cholas	(5, 6, 7)
Begur	(5)	Chóla-Ganga	(7, 8)
Belgoia, Belgula	7, 13	Combalore	(1)
Belur	5	Coorg, Coorgs	(1, 4, 5, 8, 11, 13, 14, 15)
Bellare	(14)	Cornwallis	(14)
Belur	(1, 7, 13, 14), 15, 17, 21	Cummingham	(9)
Benates	(15)	Dásanú	2
Bhaga	(13) 11, 12	<i>dattaka sūtra</i>	(2)
Bhága mandala	(13)	Dekhan	(9)
Bhagavat	(2)	Demon worship	(1)
Bhandúkar	(8)	Dés, Désiga	1, 13
Bharadvaja	17, 19, 21, 24	Devammáji	(15)
<i>bhatti</i>	5, 6, 21	<i>déva-mánya</i>	21
Bhujabala	9, 10	Dévappa Rája	(13, 14)
Bhujabali	13, 14	Déva Varmma	(9)
		Dévéndra	(8)

Dhruva-Varsha	...	(1)	Hara	...	...	(2)
Digambara	...	(1, 4, 5, 6), 5, 6	Harihar	...	...	(14)
Dinikojeri	...	13	Hariyamsa	...	...	(6)
Dinkaihalli	...	(3)	Hari Vairammā	...	(1, 2, 5, 9), 1	
Dinka Virappa	...	(7)	Hasti Malla	...	...	(4)
Dorasanudra	...	(13, 14), 19	Hebbu	...	...	(1)
Dugamua	...	(11, 12)	Hejjaru	...	...	(8)
Duravuta	...	(4)	Hemavati	...	...	(15)
East India Company	...	(3)	Hinnahalli	...	...
Echi	...	(15)	Hosahalli	...	...	13
Echid	...	(7)	Hosalli	...	...	17
Echid	...	(3) 1	Hosur	...	...	(1)
Ekkilasi	...	(7)	Hoyala, Hoyalas	...	(1, 6, 11, 12, 13)	
Ellit	...	(6, 9, 10, 11)	Hoyana	...	...	9, 10
England	...	(15)	Hunter	...	...	(7)
English	...	(13, 14, 15)	Ikki	...	...	(13)
Erevarga	...	6	India	...	...	(15)
Erevappa	...	(4, 5)	India	...	...	(9)
Fatalulla Khan	...	(14)	Indra Vairammā	...	...	(8)
Flect	...	(3, 5, 8, 9, 10, 11)	Ippugalale	...	...	15
Foulkes	...	(13)	Ipi	...	...	28
Gadinda	...	5, 6	Jagannātha	...	...	(7), 8
Gajalhatti	...	(1)	Jahnavi	...	...	1
Gajasele	...	2	Jam, Jams	...	(1, 11, 12, 13)	
Ganadhisvara	...	21	Jamsin	...	...	(7)
Ganallhas	...	(12)	Jambūru	...	...	17, 21
Ganga Gangas	...	(1, 4, 5, 6, 7, 8, 9, 11), 1, 2	Jananandi	...	...	1
Ganga	...	(7)	Jangam	...	...	13
Gangadhara	...	25	Jayad-uttaranga	...	...	(5, 6)
Ganga bhūa	...	(11)	Jayagulésvara	...	...	(13)
Ganga Gangeva	...	(6)	Jayapura	...	...	(8)
Gangai-konda Chōla	...	(6)	Jaya Simha	...	...	(9)
Ganga-Permmādi	...	(5)	Jaya Vairammā	...	...	(8)
Ganga-Permmādi	...	(5)	Jigattalli	...	...	17
Ganga-Permmādi	...	(6)	Jinésvara	...	...	3
Ganga-Perumal	...	(8)	Jitabha déva	...	...	12
Ganga Raja	...	(7, 8)	Kadamba, Kadambas	...	(2, 9, 10), 1	
Gangarasa	...	(6)	Kadambur	...	...	(4)
Gangaru	...	(4, 5)	Kadanga	...	...	(11), 5
Gangavati	...	(5, 6, 8, 11)	Kadanur	...	...	(8)
Gangavālikā	...	(11)	Kāfir	...	...	(12)
Ganges	...	(3, 10)	Kahigodu	...	...	9
Ganganur	...	2	Kahigódu	...	...	10
Gangan	...	(8)	Kakkala Déva	...	...	(5)
Ganjend	...	2	Kalachuvā	...	...	(7)
Ganjumbali	...	19	Kaleyanur	...	...	2
Gommatesvara	...	(7)	Kah	...	(2, 3), 17, 23, 24, 28	
Gonasa	...	7	Kahna	...	...	(8, 10)
Gorur	...	(14)	Kalnad	...	...	6
Govinda	...	(4)	Kaluru	...	...	8
Gudalur	...	(4)	Kannada	...	...	(13)
Guduguru	...	21	Kannadigas	...	...	13
Gummata	...	13	Kanchi abbe	...	...	(4)
Gunachandra	...	1	Kannamangala	...	...	(5)
Gunanandi	...	1	Kanegila	...	...	(7)
Guna-Vairammā	...	(6)	Kanthuraya	...	...	24
Gurjara	...	(5)	Kanvayana	...	...	(1)
Hadma bu Hadmāru	...	(2)	Karivalli	...	...	2
Hadai Ah	...	(14)	Karnataka	...	...	(12)
Haihava	...	(4)	Kavai	...	...	(1, 8, 11)
Halebi	...	(11)	Kāvéri-vallabha	...	...	(8)
Hali	...	(13, 14), 26	Kasyapa	...	...	(2), 15
Hanasoge	...	(14)	Kattepura	...	...	15

Kelale	...	(3)	Mauu	...	(2, 3)
Kesari	...	(4)	Manyapura	...	(4)
Kulji	...	(19)	Marappa	...	(7)
Kiggat nil	...	11	Marasimha, Marasimha	...	(3, 7, 9)
Kiggattu	...	28	Mara Tamma	...	10
Kirātājūnā	...	(3)	Mareyappa	...	(1)
Kiriva-muguli	...	(5)	Mari	...	9
Kittel	...	(11), 5	Māyiga	...	(7)
Kittappura	...	(2)	M'luke	...	(7)
Kotlag Kodagu	...	(1, 17, 19, 21, 24)	Mendala nadi	...	(11)
Kotagus	...	(1)	Merca	...	(1, 5, 8, 9, 10, 14)
Kotali	...	21	Mokkai	...	(3, 5)
Kolila, Kolahala	...	(2, 5, 6, 8), 7	Mudaya	...	(13, 14)
Kolar	...	(1, 2, 6)	Muddu Rāja	...	(13, 14)
Komasana	...	13	Muhammad	...	(12)
Kon lakunda	...	1	Muhammadans	...	(7, 12, 14)
Kongam	...	(2, 3, 9), 1	Multagi	...	2
Kongam Vannu	...	(1, 2, 4, 5, 6), 5, 6	Muriga, Mungi	...	17, 19, 21, 25
Kongam Vuddha	...	(3)	Murugundur	...	(4)
Kongun	...	(1)	Mushkara	...	(5)
Kongun Vannu	...	7	Muttarasa	...	(4)
Kongun	...	(1)	Mysore	...	(1, 2, 7, 8, 11, 13, 14)
Konguna, Konguli	...	(1)	Nagadatta	...	(3)
Kotagere	...	(7)	Nagadatta	...	(2)
Kotagere	...	2	Nagamangala	...	(1, 3, 10)
Kovalala	...	(4, 5), 5, 6	Nāga Varmu	...	(6)
Krishna (river)	...	(11, 12), 5	Nandagi, Nandigiri	...	(4, 5, 6, 8), 5, 6, 7
Krishnappa Nāyaka	...	(13), 15	Nandi	...	(5)
Krishna Rāja	...	(9)	Nandi Raja	...	(7)
Krishna Rāja	...	(13), 15	Nandisvara	...	7, 24
Krishna Varmu	...	2, 9), 5	Nandyala	...	2
Krishna-nagara	...	(14), 24	Nannava Ganga	...	(5, 6)
Kumaresvara	...	24	Narasimha	...	(12)
Kumandara	...	8	Nārājana	...	(2), 1
Kundaki	...	13	Nasapur	...	(1)
Kumyasa	...	11	Nava Kāma	...	(3)
Kunugil	...	4	Nāyaks	...	(13)
Kuvaila	...	(1, 8)	Nayamam	...	21
Lakshana antirtha	...	(11), 5, 28	Niluvāgu	...	15
Lakshmesvara	...	(1, 9)	Ninety-six Thousand	...	(11) 5, 7
Lassen	...	(1)	Niranjana	...	19
Langa Rāja	...	(13, 14, 15), 17, 21, 24	Nuggunda	...	(4) 2, 15
Lingayit	...	(1, 13)	Nrupama	...	(4)
Lokāditya	...	(1)	Niti-mārga	...	(5)
Madhava	...	(1, 2, 9), 1	Nitya Vaisya	...	(5)
Madhavi	...	(14), 19	Nolambadhurāja	...	(5)
Madhavi	...	17, 21	Nolambas	...	(5)
Madhavi	...	(3)	Odu, Odia	...	(7)
Madhavi	...	24	Onkār'svara	...	24
Madhavi	...	(2)	Orekodu	...	(2)
Masur	...	(1)	Orissa	...	(7, 8)
Mulbar	...	(6)	Padmād	...	(2)
Malava	...	(11), 5	Padmāknād	...	(13)
Male	...	(11), 7	Padmanabha	...	1
Malepas	...	10	Padmavati	...	(2, 6, 7)
Malaya	...	19, 26	Pakodu	...	19
Mallikājuna	...	(1)	Pallava	...	(3, 5, 6)
Mallabali	...	26	Pānā	...	(3)
Mannadi	...	(6)	Panchāla	...	(10)
Mandati	...	(13, 14)	Pandya	...	(3, 6)
Mangalore	...	(13, 15)	Pannata, Pannuta	...	(2)
Mannadi	...	(5)	Pānu	...	(3)

Panja	..	(14)	Sankama Deva	..	(7)
Paramesvna	..	8	Sankara	..	19, 21
Pathan	..	(12)	Santalige	...	(6)
Paurula e	..	(3)	Santavna	..	19, 21, 28
Peddore	..	(11, 5)	Santikirti	..	13
Peddoregare	..	5 7	Santimatha	..	13
Peggur	...	(10)	Santis'vara	..	15
Pennagara	..	(3)	Santi tirthes'vara	..	13
Penne	..	5	Sántópadyáya	..	13
Perbba Kavana	..	2	Sarasvatí	..	12
Pesayanga	..	(12)	Sarvanandi	..	5
Peggadur	..	(5), 7	Sasakapura	..	(12)
Peiyapa'na	..	(14)	Satya Vikya	..	(4, 5, 6, 7), 5, 6, 7
Peimmana li	...	(4, 5), 5, 6, 7	Satya Varmma	..	(8)
Peimma'li	..	6	Sajya	..	5
Peikere	..	2	Sendika	...	2
Pochakabbe	..	(7)	Seringapatam	...	(14)
Pogarigele	..	2	Sewell	..	(2, 6, 8)
Polma lu	..	2	Siddalinga	..	17, 27
Pompimbiká	..	(7)	Siddes'vara	..	(14)
Ponnalli	..	(4)	Sidhapura, Siddapura	..	19 21
Ptolemy	..	(2)	Silabhadra	..	1
Pújjapada	..	(3)	Simcs'vara	..	(3)
Pulkere	..	(10)	Snaha Nandi	..	(4)
Punali	..	(2, 3, 9), 1	Sindhu	..	(3)
Punnali	..	(2, 11)	Singa Varmma	..	(2)
Purahalli	...	(6)	Siva	..	(6), 17 19, 21
<i>puta varga</i>	..	19	Siyaganga	..	19, 21
Purnashottama	..	(13), 11, 12	Sivalinga	..	21
Pushpadanta	..	(6)	Sivaloka	..	19, 21
Pustaka gachcha	..	13	Sivamāia	..	(3, 4)
Puttarasaya	..	15	Siva Nandi	..	5
Piabhuta Vaisha	..	(4)	Sivapúja	..	19
Prapannamita	..	(7)	Sivasamudiam	..	(8)
Puthuvi Kongam	..	(4)	Skudapura	..	(1)
Richa Malla	..	(5), 7	Skaada Varmma	..	(2)
Ripaya	..	26	Soma	..	(12)
Raja Késari	...	(4)	Somaya	..	9
Raja Malla	...	(2, 4 5)	Somanna	..	9, 10
Raja Raja	..	(5)	Somas'khana	..	28
Rajendra Chóla	..	(6 7 8)	Sóme	..	9
Rajendraname	..	(13)	Sivana Belagola	..	(7, 11)
Rajendra Varmma	..	(8)	Sinja	..	(4), 8
Rakkasa	..	(5), 7	Sri Mula	..	13
Ramanujacháti	..	(6 7)	Sripura	..	(3, 4 5), 7
Rimcs'vara	...	28	Sripurambli	...	(3)
Ráshtrakúta	..	(4, 9)	Sri Vaishnava	..	12
Rash'ia Varmma	..	(2)	Sri Vallabha	..	(5)
Ratta	..	(9)	Sri Vijaya	..	1
Ravidatta	..	(2)	Sri Vikrama	..	(2)
Rik's'ikha	..	15, 24	Subrahmanya	..	15
P. ...	..	17, 19, 21	Suapura	..	18
Sahdavataia	..	(3)	Tagadur	..	2
Suva	..	(1)	Tailaha	..	(7)
Saivisu	..	(1)	Talakadu	..	(1, 2, 7)
Saka	..	2, 5, 7	Tala Kivéri	..	14
Saka	..	8, 9 10 13, 24 28	Talivana	..	(2) 1, 2
Sali	...	(2)	Tanjore	..	(1, 9, 10)
Sala	..	(12)	Telang	..	(9)
Salem	..	(1)	Thenka n'el	..	21
S'ihvahan	..	15, 19, 21, 24, 28	Tipu Sultan	..	(14)
Sambhaya	..	20	Toghlak	...	(12)
Sambhu	..	15 17, 19, 21	Tondanur	..	(12)

71 + 20 + 02 + 14 + 6

Tonnur	..	...	(12)	<i>vīragal</i>	...	10
Trailókya Malla	...	..	13	Vīra Ganga	..	(7, 8, 12)
Tribhuvana Malla	..		(7, 12)	Vīrājapura	.	23
Trichinopoly	.	...	(1)	<i>vīraḥaḥ</i>	...	(12)
Tryambaka	.	..	(2), 1	Virakta	..	23
Tuṅgi nāḍi	.	...	15	Vīra Narasimha	...	(12), 9, 10
Uchunḡi	.	..	(14)	Vīra Raja	..	(13, 15)
Uḡayāḍitya	..		(6)	Vīra Rājendra	...	(13, 14), 17, 19, 21, 24, 27
Ummatur	..	...	2	Vīra Śaiva		17, 21, 24
Ultama Chōla Ganga	..		(8)	Vīra Śēna	..	7
<i>uttāra</i>	.	.	19	Vīra Sōmēs'vra	.	(12)
Vāḍi Vāḍis'vara	...	..	13	Vīra Vadeyar	.	26
Vambalguli	...		(3)	Vīrūpāksha	.	19
Vaishnava	..		(1, 6, 7, 13)	Vishnu	.	(3)
Vaivasvata Manu	.	.	(2, 3)	Vishnu Gopa	.	(2) 1
Vandanandi			1	Vishnu Vaidbhana	.	(7, 12)
Varaguna	.		(3)	Viś'vakarmma	.	(10), 2
Vasantikā	.		(12)	Viś'vakarmmachārya	..	(10)
Vasishtha	...		15	Vizagapatam	...	(8)
Vellore			(15)	Wamad	...	(14)
Vēlāpura	.		(13)	Williams	..	(1)
Vēṅkatāḍri Nāyaka	..		15	Wilson	..	(8)
Vī	.		20, 22	Yadava-nāḍi	...	19, 21, 22
Victoria Gauramma	...		(15)	Yādavas	.	(12)
Vijayāḍitya	...	..	(4)	Yama	.	8, 12
Vijayanagar	...		(1, 13)	Yas'o Varmma		(4)
Vijaya Narasimha	...	..	(12)	Yedatore	.	27
Vikrama	..		(6, 7)	Yēlusāviraśīme	...	14
Vikrama Ganga			(8)	Yereyanga	...	12
Vilanda	...	.	(3)	Yogapaya	..	15
Vimalāḍitya	...	...	(4)	Yudhishthira	..	(3)
Vinayāḍitya	...	..	(12)	Yule	...	(2)
Vināyaka	...	...	12	Zamullābi-dīn	...	(14)
Vīra Ballāḷa	...	...	(12)			

